Western Unitarian Conference Number.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LI. CHICAGO, JUNE 25, 1903. NUMBER 16

Lithia Springs Chautauqua

AUGUST 7---25, 1903

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NOTICE From July 1st to September 15th, address all Editorial and Business communications to UNITY for Spring Green, Wis. The Editorial and Subscription desks will be at Tower Hill during the summer. Mail from Chicago will be forwarded, but delay will be saved by addressing directly to Spring Green.

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THE Tower Hill Encampment

THIRTEENTH SEASON—Open from July 1st to September 15th, 1903.

A quiet place of summer retirement, situated on the Wisconsin River, three miles from Spring Green, on the Prairie du Chien division of the Chicago, Milwaukee & St. Paul Railroad, thirty-five miles west of Madison, Wisconsin; five hours' ride from Chicago; special summer rates from Chicago; round trip $8.04.

The equipment consists of water works, ice house, dining room, pavilion, barn, garden, cows, team and buckboard, laundry, nine private cottages and three cottages, long-house rooms, tents and tenting privileges for rent.

SPECIAL FEATURES

1. SIMPLICITY AND QUIET. The aim is to avoid the excitements, the high pressure campaignings and social dissipations so characteristic of summer resorts. Simplicity of dress, early retirement—the camp is generally quiet by nine o'clock—no evening gatherings except the lectures and stereopticon reviews.

2. RIDING AND DRIVING. Horses boarded and cared for at the company barn for ten dollars per month. A limited number of horses suitable for driving or riding can generally be rented of farmers in the neighborhood by previous arrangement.

3. SPECIAL CARE AND INSTRUCTION. Miss Wynne Lackersteen, a graduate of the University of Chicago, with three years' experience in the University Elementary School of Chicago (Prof. Dewey's), and Assistant Principal of the High School at Hartford, Wis., assisted by her sister, will take charge of a few unattended children in Fernwood Cottage. Expenses for the summer, including attendance at the science classes for children and the evening lectures of the Summer School, sixty-five dollars. Miss Lackersteen will give special instruction or preparation for high school or college.

4. SKETCHING CLASSES. Miss Effie Dawes of The Fine Arts Building of Chicago, will conduct sketching classes in water color and pencil for two weeks, from September 1st to 15th. Expenses for the two weeks, including transportation to and from Chicago or its equivalent, room, board, tuition and bus fare, thirty dollars.

tion from Emerson's poetry every morning on the porch of Westhope Cottage, by Mr. Jones, when the summer school is not in session. This will be Tower Hill's special contribution to the Emerson Centennial.

BOOKS—It is hoped that guests on the Hill as well as the students of the summer school, will bring with them such books as will enable them to direct their reading on lines parallel to or identical with the studies indicated in this circular.

6. VESPER READINGS. Every Sunday evening throughout the season, Sunday evening vesper readings will be conducted in the Emerson Pavilion.

7. SUNDAY SERVICES. Special preaching services and the program for the twentieth annual Helena Valley grove meeting will be announced by special bill later.

TERMS. Board at dining hall four dollars per week. Rent of cottages for the season from forty to fifty dollars. Tents, two dollars fifty cents to four dollars per week. Room in long-houses, three dollars per week or twenty dollars for the season. Bus fare between Spring Green and Tower Hill fifty cents; trunks fifty cents. Ride to Spring Green and return when the buckboard is going and there is room, twenty-five cents. The Buckboard is available at the rate of twenty-five cents per hour each, for parties of five.

Tower Hill Summer School

FOURTEENTH SEASON—July 19th to August 23d, 1903.

A School of Rest, Conducted by Jenkin Lloyd Jones.

SPECIAL FEATURES

1. NORMAL CLASS IN THE STUDY OF RELIGION. A biographical study of the growth of religion from Luther to Emerson. Half-hour periods for five weeks.

2. ROBERT BROWNING'S "RING AND THE BOOK." One hour periods for one week, July 20-24.

3. ROBERT BROWNING'S LATER SHORT POEMS, "Ferishtah's Fancies" and "Asolando." One hour periods for one week, July 27-31.

4. JOHN RUSKIN. HIS SOCIOLOGICAL MESSAGE. A study of "Praeterita" and "Unto his Last." One hour periods, for two weeks, August 10-21.

All the above classes are led by Mr. Jones.

5. THE PERSIAN ROSE GARDEN. A study of "Ferdusi," "Omar Khayyam," "Hafiz" and "Saadi." One hour periods for one week, August 3-7. Led by Miss Anne B. Mitchell.

6. SCIENCE WORK in charge of T. R. Lloyd Jones, a graduate of the University of Wisconsin and Principal of the Monomonie (Wis.) High School. This will consist of early morning field work, evening stereopticon work. The first of five years' studies in local geology, collecting of ferns and other additions to the Tower Hill cabinet.

7. LECTURES. Three or four evening lectures a week will be given, generally illustrated with the stereopticon, by H. M. Simmons of Minneapolis, Mr. Jones and such other lecturers as may be from time to time on the Hill. The topics of Mr. Simmons' and Mr. Jones' lectures will be chiefly biographical and will form a part of the studies in religious history. (See 1, above.) Erasmus, Luther, Calvin, Knox, Fox, Wesley, Voltaire, Channing, Parker, Emerson and others will be thus treated.

TERMS. Registration fee admitting to all the privileges of the School, five dollars; family tickets, good for all minors and those who are dependent on the one family purse, seven dollars. Evening lectures for the season, one dollar. Single admission for any one session, day or evening, twenty-five cents.

For further particulars concerning the School, address

JENKIN LLOYD JONES, Spring Green, Wisconsin.

UNITY

VOLUME LI. THURSDAY, JUNE 25, 1903. NUMBER 16

Throughout the German Empire woman has no right to vote in any of the state churches, even for the selection of a pastor. Let advocates of woman suffrage in America take courage. They are at least further along than their European sisters.

A Boston corespondent writes, "The interest of our Emerson School is very great; we shall have an elect time." We hope that the UNITY readers who win their way to Boston and vicinity during the summer will not forget the Emerson school, full particulars of which can be obtained by writing to Edwin D. Mead, 20 Beacon street, Boston.

The *Universalist Leader* for June 13 frankly admits that the Presbyterian church has accomplished in fifteen years what it took the Universalist church twenty years to accomplish, viz., "formulate a new creed." In the one case as in the other there is a stout maintenance that nothing essential was given up; that it is only a more adequate statement. We suspect that in the case of the Presbyterians as in the case of the organized formulas of the Universalists and the Unitarians, there will be much less interest in the new formula than was promised or expected. The fact of it is, people never grow militant over a new creed; it is only the old creeds that are sacred.

We were indebted to the editorial courtesy of the *Northwestern Christian Advocate* for the beautiful portrait of John Wesley which illumined our last week's issue. It is after a painting by J. W. L. Forster, now owned by the Victoria University, Toronto, and the reproduction is copyrighted by the Toronto Methodist Social Union. The *Advocate* of last week contains not less than seven portraits of John Wesley from famous pictures and engravings, and three different views of the death mask of the great preacher. It is not only interesting but significant to learn in the editorial column of this paper that "the largest and most complete collection of portraits and other illustrations relating to Wesley found in the world is in possession of the Garret Biblical Institute at Evanston, Ill. Forty-six out of the hundred-and-one illustrations to be found in the life of Wesley, which have been printed in the *Northwestern*, were obtained at this Institute. Twenty-four different portraits were printed for the *Northwestern* collection. We are glad to be able to state further that the Forster portrait, which appeared in last week's UNITY, is published by the *Northwestern Christian Advocate* in a form (7x10) suitable for framing.

When is John Wesley's birthday, anyway? The *Northwestern Christian Advocate* issues its rich bicentennial number on June 17, and in common with most journals accepts that date as the proper anniversary. UNITY last week took note of the John Wesley centennial and published his portrait as frontispiece, but printed under the name, "born June 28, 1703." This is the date given by the Century Dictionary and some of our exchanges give the same, while Telford and Banfield, in the two most recent lives, give without modification the date of June 17. By referring to the Wesley article in the Encyclopaedia Britannica, it will be discovered that both dates are right and that they are identical. June 17 "old style" becomes June 28 of the "new style," so that if we are to reckon birthdays according to "sun time," the great founder of Methodism should have his birthday celebration on the 28th of June. But if we are to go on the theory that any date is good enough for the birthday of so great a man, and prefer to celebrate according to "standard time," which is at most points conventionalized time, June 17 will do. But for consistency's sake, those who celebrate the birthday of John Wesley on the 17th of June should celebrate the birthday of George Washington on the 11th of February. Perhaps it took an act of Congress to establish sun time in George Washington's case. Before another centennial perhaps the Methodist church will legislate their calendar into accuracy.

It was a strangely beautiful though tragic Commencement Day at the Hillside Home School last week, a school triumphant in its new equipment, the large and commodious new building. There was a splendid graduating class of eleven, five of whom were boys and seven of whom represented the local constituency—the boys and girls from surrounding farms. The little chapel was beautiful in its ferns and its flowers. The essays were worthy of the occasion and suggestive of the surroundings. One proud father sat in the audience who the day before witnessed the graduating of his elder son at the State University and this day rejoiced in the triumphs of two younger children, a son and a daughter who, after five years of happy life at the Hillside Home School, received their diplomas. The heart of Captain M. M. Lea of Iron River, Wisconsin, was full to overflowing with happiness. In the afternoon, while examining the exhibits in the school room, the heart broke with its joy, and, in the fulness of the noblest pride that can stir a father's heart, he sank to the floor. In half an hour the heart ceased its beating, seventy-two years of strenuous life coming to this triumphant translation. The lecture which the Editor of

UNITY was expected to give in the evening to the graduating class in the new gymnasium hall was changed to a tender memorial service, where the wife and the three children present were joined in their mourning by the loving schoolmates and sympathetic teachers and denizens of this pedagogical valley. It was an unexpected but very real dedication of the new building, a new consecration of the Hillside Home School, a beautiful though pathetic demonstration of the good work done and the great work that lies before it yet to do.

A writer in the last number of the *American Journal of Sociology*, published by the University of Chicago, has an article as striking as it is searching and brave, on "The Starvation of the Country Church." The writer cites Dr. Josiah Strong as authority for the statement that during the thirty years ending 1893, "Thousands of churches died from exhaustion in the rural districts of the United States." Mr. Nesmith, the author of the article in question, says, "Idleness, vulgarity and drunkenness seem to be on the increase, while the churches appear to be gradually dying for lack of community interests." Among the causes that have led to this deplorable situation are named "denominationalism, which has subdivided the small community into organizations too weak to do anything but barely to live. * * * Irregular and inefficient ministers, narrow in theology and weak in personality. * * * The lack of means, that has put the church into a begging attitude, depriving it of its spiritual aggressiveness. * * * The preaching of dogma and the emphasis of creed above character. * * * An undue worship of cherished ecclesiastical traditions, to the neglect of rural problems, necessitating waste of energy. These and other causes have led to the falure on the part of the church to study its problems scientifically and to adapt its program of reform along sociological lines instead of the traditional polity of the apostolic fathers." In any true diagnosis of the case, the "apostolic fathers" need to be interpreted largely. Protestantism threw off the yoke of the Fathers of the first three centuries only to assume the yoke of the grandfathers of the last century. The founders of the various sects of Protestantism still appeal with undue force to their successors of this generation who are trying to keep up the sectarian enthusiasm generated by those founders long after they have discarded the old foundations. We commend this article to the study of so-called liberal ministers as well as the alleged orthodox. There is too much whistling in the dark in these days to keep up courage. There is no gainsaying the fact that the strength of thousands of churches in the smaller towns of America, liberal as well as orthodox, is not so great now as it was twenty-five years ago. It is useless to prescribe remedies until there is a frank diagnosis. When the situation is fully recognized the causes are not far to seek and the remedies will promptly suggest themselves. At the present time what Matthew Arnold said of the Bible is painfully true of the churches of Protestantism, liberal and orthodox,—the world cannot get along without them, and it cannot get along with them much longer as they are now interpreted and administered.

The Western Unitarian Conference.

This issue of UNITY, with increased number of pages and enlarged edition, is dedicated to the service of the Western Unitarian Conference, an organization which is no stranger in these columns. We are glad to welcome back to the pages of our journal the organization which helped give it being, and whose promotion was for many years its direct quest. Now as then and always, UNITY is *with* though not *of* the Unitarian churches. Standing as UNITY does for a non-denominational movement, it can but have much in common with that movement which Dr. Bellows once characterized as a denomination against denominationalism. So far as the conference stands for the unchurched and upholds a system of religious thought and feeling that is undenominational, and must necessarily remain undenominational and non-sectarian because it believes in the sympathy of religion, the unity of man and the community of races and sects, UNITY is wholly with it and always for it; and if it fails of denominational enthusiasm and is distrustful of a sectarian propaganda, it is because of its increasing belief in the non-sectarian character of true religion and the growing need of a new catholicism that will discourage the rivalry and hasten the union of the dismembered protestantism of our day.

The Western Unitarian Conference has an enviable and an inspiring record. It has in the main been ever true to the larger interpretations of its name and the higher inspirations of its traditions. Its fellowship has never been large, but it has been large enough to afford battle ground for the valiant forces that have struggled for the freedom of mind and the fellowship of the heart in religion, and it has found its foes within and without. In the old days it declared against negro slavery in the United States, though the declaration caused some of its most trusted journals and apparently "indispensable leaders" to walk out. When the time came to decide as to whether the words "Christian" and "Christianity" should be test words and boundary-fixing terms in Unitarianism, the Western Unitarian Conference was prompt in taking up the challenge, and the great contest over "the issue in the West" was on; and the inclusive interpretation, the ethical foundations of Unitarianism triumphed. Now that the battlefield and battle days are far behind, the present generation may smile and wonder what it was all about. This is the wisely ordered ingratitude of history. The struggle is forgotten, but the triumph remains, the doubtful issue becomes a matter of course.

The story of the Western Unitarian Conference is a pathetic as well as an inspiring one. Comparing the story of the annual meeting recorded in these pages with similar records of meetings held twenty years and more ago, it will be seen that there is little in the way of outward gain. Now as then, the Western Unitarian Conference has little to boast of in the way of statistics. The western churches have suffered the discouragement and sometimes the paralysis and atrophy that characterize so much of present ecclesiasticism, at least in the United States. But there is nothing personal, local or denominational in this atrophy. It is rather cumulative evidence to the essential spirituality of the message that was entrusted to Channing,

Parker and Emerson. Whatever of death there may be here is the death into life, a transfiguration out of the earthly towards the heavenly.

Fred V. Hawley, the present secretary of the Western Unitarian Conference, is a man who has comparatively recently passed over the road which men must travel out of a creedal church into the freedom of ethics, and the Unitarian churches of the West have been prompt in recognizing a kindling quality in his message, a forward look in his attitude. He stands at the near end of a long line of self-sacrificing workers in this cause. N. A. and C. A. Staples, Charles H. Brigham, S. S. Hunting, John R. Effinger, T. B. Forbush, J. T. Sunderland, F. L. Hosmer and Franklin Southworth are names dear to the small Unitarian fellowship of the West, for each of them has served as secretary and missionary of the cause represented by the organization to which we give a large portion of our space today. But this list resents official limitation and we dare not begin the wider enumeration of those who have belonged and still belong to a valiant, loving, thinking and working fellowship. We commend this number to our readers, the list of whom we trust, at least for this particular issue may be generously multiplied. Should the pages of this number warm the hearts of old friends who have neglected us or of new friends who have not before known of us with a desire for further acquaintance and intimacy, we shall be glad to enroll them on our regular subscription list; and in order to meet them with half-way cordiality, UNITY will be sent to any such new or lapsed subscribers as may be moved by this notice, for one year on receipt of one dollar, which is one-half our regular subscription price; this offer to remain open until July 15.

Dr. R. Heber Newton at Leland Stanford.

UNITY, in common with all the friends of progressive thought, the inclusive fellowship and practical religion, rejoiced in the call of Dr. R. Heber Newton to the interesting position of university preacher and pastor of the beautiful Memorial Chapel at Leland Stanford University, and we share the universal regret that this ministry should be of so brief a duration.

But the few months spent by Dr. and Mrs. Newton at Leland Stanford have demonstrated beyond all question the high possibilities of such a ministry; and we know whereof we speak when we say that Dr. Newton's resignation was not brought about on account of any radicalism of thought, quality of preaching, or interest manifested by him in the work represented by the Congress of Religion, or any new phrasings of the spiritual and ethical problems of today, certain apprehensions in this direction notwithstanding. Quite to the contrary, Dr. Newton's message proved a congenial one to the students, faculty and administration, which, so far as the chapel is concerned, has been up to the present time entirely in the hands of the Surviving Founder, as has been practically the entire business administration of the great university. Only a few days have elapsed since Mrs. Stanford passed the great trust of the university management over into the hands of the Board of Trustees, which, up to that time, had only nominal existence, retaining still, it is understood, the sole direction of the church in her own hands.

The causes which led to Dr. Newton's resignation inhere in the nature of the position hitherto; which is well understood on the spot but, perhaps, not sufficiently recognized at a distance. The university has, up to the recent transfer of authority to the Board of Trustees, been a proprietary university. The chapel is still, and will continue, probably, during the life of the Surviving Founder, a proprietary chapel; and as such, it lacks opportunity for freedom of administration, power of initiative and room for individuality in the pastorship. These conditions will doubtless change hereafter, as the charge of the chapel, in the years to come, passes into the hands of the Board of Trustees.

Dr. Newton's resignation was greatly regretted by both students and faculty. He and his wife passed through Chicago lately, on their way to their summer home at East Hampton, N. Y. There is every evidence that they bore with them not only the affections of hundreds of young men and young women on the campus of Leland Standford, but that they had left behind them impressions that will be life lasting and soul-forming.

Short as this ministry has been, it has demonstrated the better way of doing it. We know of no great university that has progressed so far towards the right solution of the chaplaincy problem, viz., that of ministering to the higher life of the university through a non-sectarian church and through the continuous service of one man sufficiently endowed in head and heart to be not only the adviser but the inspirer of young people. The "starring" method in the pulpit, which prevails in such universities as Harvard, Cornell and the University of Chicago, is a very attractive one, but it must have its serious drawbacks. A series of brilliant preachers, no one of them staying more than three or four weeks at a time, if indeed more than a Sunday, provokes critical comparison, piques curiosity, and perhaps helps "draw" to the Sunday preachings; but this plan can hardly be conducive to the spiritual companionship and the quiet confidences which are the very heart of the ministry of religion and the innermost need of young men and women during the academic years.

We are glad that it was given to Dr. Newton to demonstrate the possibilities of this high ministry. We hope that the work at Leland Stanford will be continued in worthy hands and under easier conditions. It would seem as if other universities would recognize in Dr. Newton a high opportunity to inaugurate a similar work.

Service.

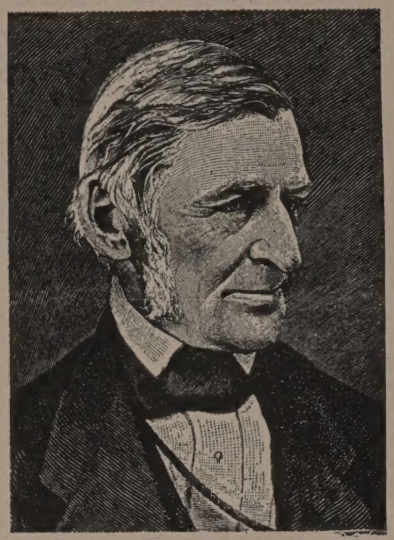
Within the flowret's calyx there doth lie
The potency and pledge of seed and fruit,
Which to unfold, each as him best doth suit,
The silent ministers of nature vie
To yield efficient service. None doth seek
His fellow's ministrations to decry;
No strife is there, no sad nor envious sigh,
But joyous labor wrought with spirit meek.
And unto each kind ministrant, the flower
Her favors, now of bloom, now perfume rare,
Doth lavish bounteously; her fruitful dower
The more enriched as she doth freely share.
So fills the life, whose blessings past compute
Love-given are love-shared, to plenteous fruit.

LEWIS J. DUNCAN.

1803 MAY TWENTY-FIFTH 1903

RALPH WALDO EMERSON

A CENTENNIAL APPRECIATION.



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XVI.

Emerson's Vision of Unity.

An Address Given at the Commemoration in Rochester, N. Y., of the Hundredth Anniversary of Emerson's Birth.

(With Additions.)

By W. C. Gannett.

Let me begin soberly. Before I am through, the thought will be like song, because his very own.

Emerson was no systematic philosopher. He neither borrowed formulas from philosophic idealism, nor cared to formulate a system of his own. He simply affirmed and re-affirmed certain insights of his own mind into Nature. What was his *central* insight? What idea more than others stands as equivalent and synonym for "Emerson"? It is not hard to tell, so constantly does he repeat it.

Most of us are dualists in one, or both, of two ways. Either we say "natural" and "supernatural," or, if we name all "Nature," we divide Nature sharply into two worlds, one of "matter," one of "mind," each world with its own substance, forces, laws. But this man really credited the universe with being *uni*-verse. First and last, he beheld UNITY—UNITY as few have seen it. He knew no *super*-natural; all was "Nature"; knew no real partition into "matter," "Spirit," —all was Spirit, all was Soul; the outward world but the mirror of the Soul in endless, beautiful reflection. "Other world," he cries, "there is no other world. God is one and omnipresent. Here, or nowhere, is the whole fact." The one miracle is Nature; and everything in Nature is "perennial miracle." This was not metaphysics in him; it was not science; it was not theology. He simply saw it so; the fact of things was Oneness. Such affirmations as these represent his vision:—

The Soul, the Over-Soul, and the essential oneness of the two.

The unity of the laws of the Soul—"self-executing laws," he calls them—with those which hold in the so-called world of matter.

The unity of the moral and the religious sentiment.

The unity of this life with what we call the next life.

The unity of tragedy with its final outcome in good.

Now his own words shall illustrate, one by one, these unities.

What salt water is to the ocean, so is the doctrine of the oneness of the Soul and Over-Soul to the mind of Emerson; dip anywhere in him, you dip into this. "There is no bar or wall in the soul," he says, "where man, the effect, ceases, and God, the cause, begins. We lie open on one side to the deeps of spiritual nature, to the attributes of God." "We live in succession, in division, in parts, in particles. Meantime, within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal ONE. . . . When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love."

> "O what are heroes, prophets, men,
> But pipes through which the breath of Pan doth blow
> A momentary music?"

His son tells us that the singing of the pine-tree in the wind was his favorite music. It symbolized to him the streaming music of the Over-Soul within the Soul, "the Life of Ages richly poured." Hence a pine-bough has become Emerson's emblem with his lovers. The editors print it on his title-page; we have it on our walls and program here tonight. And on the tablet set in the mountain-rock over his Concord grave a pine-bough adds its symbol to the words, his own, chosen by his nearest to describe him:

> "The passive master lent his hand
> To the vast Soul that o'er him planned."

Always, in essay or poem, in conversation or life, whatever his theme, we hear this dominant note,—

> "Draw, if thou canst, the mystic line
> Severing rightly his from thine,
> Which is human, which divine."

Next, by his vision of identity in law he unifies with startling simplicity what most of us in dread are wont to dualize as "Fate" and "Freedom." To him these are not contraries, but distant links on one great chain of law and life. "The laws of material nature run up into the world of mind"; "the axioms of physics translate the laws of ethics." In early life he says this baldly, and seems to mean it literally; in later life he is possibly more apt to think it correspondence, parallelism, and yet "identity" is still the word he loves. With kindling suggestion in his phrase, he exclaims: "The moral law, in us it is inspiration; out there in Nature we see its fatal strength." "Man does with knowledge and with joy what the stones do by structure." That is to say, the very force and law which in the stone is chemic, and in the plant is vital, in man is light of the mind, joy of the heart, and thrill of loyal conscience. The forces physical end in being forces moral, and, being moral in the ends and outcomes, they are moral all the way along and in the beginnings. That is the very shortest, strongest argument for the goodness of the universe: "The ends of all are moral, and therefore the beginnings are."

This Unity, generating correspondences and harmonies, and making each thing sign, symbol, omen, is Emerson's unceasing vision. He never does not see it. How radiantly it breaks forth in those last lines of the "Divinity School Address": "The identity of the law of gravitation with purity of heart; the Ought, Duty, one thing with Science, with Beauty, and with Joy." These words, we must remember, state fact as exact and real to Emerson as the Beatitudes were exact and real to Jesus. And the two are wording here the very same truth. Duty one thing with Beauty and with Joy, says Emerson. Bless'd,

joyful are the meek, the pure in heart, the hungerers for right, said Jesus.

Again, he unifies the moral and the religious sentiment. In all ages the "Prophet" is he who finds the essence of religion in the moral sentiment, makes moral law the thing supreme; "doctrines" being but its quaint and changing shadows on the walls of mind, and forms of worship being but the shadow of those shadows. Nothing in Emerson is more explicit and reiterant than just this prophet emphasis. Whatever else is vague, obscure, or contradictory in him, this insistingly he makes sun-clear, that to him "the sentiment of virtue is the essence of all religion." "The moral sentiment carries innumerable Christianities, humanities, divinities in its bosom." There are half a dozen essays that are like long anthems on this theme, and it is Beethoven at the organ! Whenever he begins to speak of Moral Law, beauty begins, and uplift on the page. We forget the printed words,—it is morning on a mountain top, and great horizons lie around us, the sky is blue and deep above, the winds go chanting by, and all the little mosses at our feet are sparkling in the dew. The Moral Law is Emerson's "Jehovah," his "I Am." The "Law alive and beautiful," the "conscious Law," he calls it,—

> "And conscious Law is King of kings."

Like a Hebrew, when the Presence faces him, it kindles psalms within. Hear one. "When man says, 'I ought'; when love warms him; when he chooses, warned from on high, the good and great deed; then deep melodies wander through his soul from Supreme Wisdom. Then he can worship, and be enlarged by his worship; for he can never go behind this sentiment. Wonderful its power to charm and to command. It is a mountain air. It makes the sky and the hills sublime, and the silent song of the stars is it. The dawn of the sentiment of virtue on the heart gives, and is, the assurance that Law is sovereign over all natures; and the worlds, time, space, eternity, do seem to break out into joy!"

He unifies this life with what we call the next. "Future state is an illusion for the ever-present state. It is not length of life, but depth of life," he tells us. "The love that will be annihilated rather than be treacherous has already made death impossible, and affirms itself no mortal, but a native of the deeps of absolute and inextinguishable being."

Finally, he unifies tragedy and the tragedy's harvest-home in beauty. Wider than messianism, deeper than optimism, surer than hope, his faith that things always have been, always are, always will be, on their way to better, Emerson had this faith in the largest and serenest sense. The "reason" for it, the trust within the trust, has been already cited; he believed that "the primordial atoms are predetermined to moral issues"; that "the nature of things works for truth and right forever"; that "there is a force always at work to make the best better and the worst good"; that

> "In the mud and scum of things
> There alway, alway something sings."

They say that Emerson overlooks the facts of pain, of sin, of evil. Exactly so,—he overlooks, looks over them; sees them, states them often in grim words, as when he speaks of the "guano races of mankind" and the "hints of ferocity in the interiors of Nature"—and sees *beyond* them; sees what they all tend to under God,—these very facts of evil road-makers to the good. His cure for all ills personal or social is the mind-cure that fastens thought on laws and types of health rather than of disease. Mighty helper, strong uplifter he, in virtue of it. Yet not complete *Salvator*, —and who is? Many men need saviors of another type, saviors who either by experience of sin,—and Emerson had little of it,—or by sympathy with individuals—he had little of this, either,—can descend into the hells of sin and failure to uplift and redeem their brothers. Emerson is not Jesus. The gospel of self-trust, the gospel of the absolute sincerity, the gospel of "plain living and high thinking," the gospel of the strenuous and fearless life, the gospel of unshrinking service,—"I am to see to it that the world is the better for me,"—the gospel of culture that we may the better serve, the gospel of dying for the truth when it is virtue not to live,—these all are his, but hardly the great Gospel of Love. Not that the note is absent: "The heart of love, this is the royal blood," he urges on us. "Let me feel that I am to be a lover." But the doctrine of the Cross cannot be called the color-doctrine of the "Essays." Frankly let us acknowledge this. This being said, the truth is that the very clearness of Emerson's vision of good, as the end towards which all pain and failure work, has much to do with the coldness, the lack of love to persons, that we may regret in him. Yet why expect all kinds of help from any one prophet? We need our prophets every one, and certainly we need and love the man whose voice is cheer and always cheer, whose presence is serenity and always serenity. It is this quality that keeps the sparkle on his page perennial. Did you ever read a dewier, more May-like thing than that Divinity School Address, spoken five and sixty years ago? Or a sentence with more *morning* in it than these simple words? "That which befits us, enbosomed in beauty and wonder as we are, is cheerfulness and courage, and the endeavor to realize our aspirations. Shall not the heart which has received so much, *trust* the Power by which it lives? May it not quit other leadings, and listen to the Soul that has guided it so gently and taught it so much, secure that the future will be worthy of the past?"

The *names* by which this poet called his vision of the Unity were many. God; the Over-Soul; the super-personal Heart; the Blessed Unity; the Laws alive and beautiful; Nature; and, sometimes, Fate. Most of us fear the pronoun *It*, as savoring of degradation when speaking of the Mightiest. He feared the pronoun *It* as little as he feared the pronoun *He*, knowing that what he meant was simply unpronounceable. Today we are wont to call it the doctrine of the Immanence of God. In his day it was less familiar, and was feared as Pantheism. Few things reveal more clearly the spiritualizing of religion during our last half-century than the new daring of the emphasis upon the Immanence of God in Nature and in Man. The doctrine of the Holy Spirit is at last taking possession of the mind and heart of Christendom.

Of course, this vision made him Poet. It always makes the poet. Poet, prophet, philosopher, these were not differentiated in Emerson, but Poet is his own name for himself: "I am born a poet; of a low class, no doubt, yet a poet," he wrote to his betrothed. More humbly still, he writes Carlyle, "Not a poet I, but a lover of poetry and poets, and merely serving as a writer in this empty America before the arrival of the poets." Therefore, because poet, to him there was no such thing as the commonplace or the unbeautiful. Europe lies at his back door, and Paradise lies on the Concord road, and "every star is Bethlehem star," and he sees "splendor of the God bursting through every chink and cranny." Emerson shocked, at first, the dignities of Boston and Cambridge, when, to illustrate some cosmic truth, he pointed to the milk-pan, to the ledger, to "Dolly out at service scouring floors,"—as Jesus, illustrating the kingdom of heaven, would point to a woman sweeping, a mother mixing bread. But the religious impression

that his pages make is largely due to this very-thing —the cosmic halo that he puts around things familiar. Thus do many poets and religious men, but most of them in gleams and broken arcs,—he makes the halo *circle*. Most of us compare small things with small and great with great; but he habitually companions small with great, and it gives a sense like heavens opening everywhere! Seen truly, every trifle *has* a sky belonging to it; he sees that sky, and dares! Hence splendid phrases such as "Ethics of the chisel-edge;" "Hitch your wagon to a star!" "Manners that carry a certain grandeur, like time and justice!" "Men born to make the sun forgotten!" Phrases such as these make a stray page from Emerson like a bit of firmament torn out with all its stars in it.

Beauty—has its secret ever been better hinted?—he expressly defines as "a certain cosmic quality in an object that suggests relation to the whole world." That is, by an object's beauty alliance and affinity is declared between it and all things beautiful,—sea with sky, flower with face, rainbow with the tones in music, and each of these with all the others; as if the Soul of Nature were trying to affix to each some common mark to signify, "They all are one, all mine." And this cosmic, unifying element inherent in the individual thing the eye of Emerson found everywhere; he says, "I do not wonder at a snow-flake, a shell, a summer landscape, or the glory of the stars, but at the necessity of beauty under which the universe lies."

Poet of Oneness, he, and therefore morning poet of the Evolution thought; for Evolution is but Unity in dramatic process. A Darwinian by premonition, as early as 1833 he greets this thought of Evolution afar off with delight. It was jubilee to him to trace the life mounting through rock and ooze and plant and monster to the arriving man:

> "Striving to be man, the worm
> Mounts through all the spires of form."

Or, lower yet beginning:

> "The poor grass shall plot and plan
> What it will do, when it is man."

While, at the other end of the scale, he claimed that "a cultivated man, wise to know, and bold to perform, is the end to which Nature works; and the education of the will is the flowering and result of all this geology and astronomy." "Character is Nature in its highest form." And of the highest form of character Jesus was to him the type. Of Jesus he said, still unifying as he reverenced, "Alone in all history he estimated the greatness of man." "One man was true to what is in you and me." "The history of Jesus is the history of every man, written large." "This great overgrown, dead Christendom of ours still keeps alive at least the name of a lover of mankind. But one day all men will be lovers; and every calamity will be dissolved in the universal sunshine." Many minds well homed in Orthodoxy are gladly saying all these things today.

This, then, was his intellectual vision of the One in All. And how shall we describe the *feeling* that his vision waked in him,—his feeling as his mind gazed upon this God of many names? Seldom in the churches, he, in mid-life,—but was Emerson a worshiper? "Ineffable is the union of man and God in every act of the soul," he thought. "Not thanks even seem quite the highest and truest name for our communication with the Infinite, but glad and conspiring reception." "It is God in us which checks the language of petition by a grander thought." "Prayer is the soliloquy of a beholding and jubilant soul!" Was Emerson a worshiper? It seemed as if you could not surprise him out of worship. In his thought he seems to stand always in the Presence. The habitual worship gesture of his soul curiously revealed itself in attitudes of face and body all his own. The pauses in his speech, the poised look in his eye, betrayed him at his worship. His audience not only heard him speaking, but saw him listening for his own word! To watch him in a lecture gave a weird feeling of the supernatural; and this helps to explain the impression that the man made. *You* began to listen, too, for the Voice that was speaking behind him. You thought you had bought your ticket to a lecture, but found yourself locked into a Temple—and the Oracle began to sound! Emerson interprets thus his own sense of the incoming thought: "I conceive a man as always spoken to from behind; I am a surprised spectator of my own thoughts flowing into me like a stream from above me." Surely this is the sense and attitude of worship. Yet, if there be a word more intimate than worship to describe communion, that word we seek for his. Worship suggests *two*; but in the act, with some souls, two seems one too many. Emerson said in varying phrase what Jesus must have meant when he said, "I and the Father are one,"—"my will" becoming "thine"; and, like Jesus, he saw such oneness as that the possibility for all. "The simplest person who in his integrity worships God, becomes God." "If a man is at heart just, then in so far is he God; the safety of God, the immortality of God, the majesty of God do enter into that man with justice."

These are hints of Emerson's vision of Unity; and Unity, as I said at first, is his central insight into Nature. To describe it is to describe the Soul within our soul, the Soul within the world. It must needs awe us, thrill us, and delight, as it did himself. 'The day of days," he writes, "the great day of the feast of life, is that in which the inward eye opens to the Unity in things, to the omnipresence of law; sees that what is must be, and ought to be, or is the best." It would be a hard task to do what some seem fain to do,—dissect out from the religious Emerson a literary Emerson, to whom to confine one's gratitude. If ever any man was one man through and through, it was he; and he was compact of religiousness. This Birthday Celebration, so spontaneous from East to West, is for no mere magnate of American letters. It was for one recognized instinctively by grateful rememberers and readers as "the friend and aider of those who would live in the spirit,"—that Spirit in which true Churches all are one.

Nor should he be appropriated by any one Church of the many. He was *Unit*arian to a height and depth that makes the *ism* of that name, as it is displayed in history, mere parish-chatter. He was a Unitarian logically developed and spiritually transfigured; but the increment was large enough to clear him in his life-time of the name, and of all sectarian names. And he should be left unclaimed, unnamed, as he desired. Channing, at the beginning of the Unitarian controversy, wrote a paper on "the system of exclusion and denunciation in religion." We of today must beware lest we fall into the opposite temptation of inclusion and appropriation in religion. Unitarians may well be glad that Emerson, long time their heretic, was of their spiritual lineage; more glad before God that we now may claim to be of his; but gladdest we, as part of a great multitude of many names, that Emerson, belonging in the past to none of us, already and for future time belongs to all.

Alida,—Mother Lucretia.

A friend sent me the little Roman Catholic sheet containing the notice of Mother Lucretia's death, which I have read with profound interest and emotion. Nearly forty years ago I knew Mother Lucretia, though not by the saintly cognomen bestowed on her when

she took the vows which severed her conection with the world and bound her to a life of pious devotion within the pale of the church.

"And Alida is dead," I said to myself. My memory traveled backward to my girlhood days, and the image of Alida rose freshly before me, as I knew her in the opening days of her radiant young womanhood. She was my senior by a few years and belonged to the "older set," of real young ladies, who wear long dresses and receive young gentlemen visitors; an advanced stage in the evolution of young-ladydom, which fifteen, still in short skirts and compelled to go to bed at nine, regards with envy.

Alida was a recognized belle and leader in this older set, tall and graceful and fair, so that the word "queenly," borrowed from the novels we were always reading, seemed the fit term to apply. But Alida never suffered from her state nor caused others to suffer; her manners were neither proud nor distant, like those with which real queens support their queendom. On the contrary, she was the frankest and gayest of girls, whose overflowing spirits found vent in vivacious speech and manners, an eager love of fun and a ringing laugh, one of the merriest I ever heard. It was like a gay little brook after rains, splashing on its way and gurgling musically over its banks, or like the glad, free carolling of a bird, or one of those musical scales which used to run in trickling notes under her fingers up and down the keyboard—like each of these in turn was Alida's laugh. It was contagious, and those who heard it laughed in turn, and for no other reason. It was the fit accompaniment to her piquant face and the dancing blue eyes.

So unaffectedly gay was Alida, so full of life demanding perpetual outlet of some kind—sometimes taking the form of a mischievous prank or bit of lawless behavior that shocked the social duennas—that she was accused by the more censorious of being a little wild. She was not averse to making a sensation, all in a lively girl's innocent and thoughtless way; and all this but served to heighten the contrast offered in her future course of action, after she made her grand *coup*.

All that the world, which she renounced, can bestow, in beauty, money and position, was Alida's. The two or three years preceding the period of social empire were spent in a convent school near her home. A few terms at boarding-school were requisite to a young woman's education in those days; but a little shiver of Protestant fear and distrust ran down our theological spines when the choice was a "catholic" school. Alida's father was a free thinker, who prided himself on his unorthodox views; it was part of his philosophy to impose no restrictions on other people's beliefs, not even those of his own children. Other relatives were of the Calvinist stripe, to whom, in those days, a Roman Catholic was no real Christian and a trifle worse than a downright heathen. Upon a home circle like this, and the host of pleasure-loving mates who comprised her social world, and upon the complacent little community at large, how like a bolt from a clear sky fell the news that Alida had returned to the convent never to leave it again. She wished to be a nun. The family, the friends, the little town, were roused to white heat of excitement over the affair. My story would hardly be complete without the hint of a lover, angry and sore with defeated passion, wrestling against his fate with a man's strength and a man's despair; but I can only hint this, for my story is a true one. But for that matter, what power has not forty years to cool the fevers that rage so hotly in the blood at twenty-two!

For weeks our little town buzzed and gossiped over the strange exciting news. Wild and fantastic theories were set afloat to account for what was, after all, simply a woman's choice of happines and a vocation. Some unhappy love affair, priestly guile lying in wait for its next victim, brain affection, hitherto unsuspected—these were some of the theories an offended and righteously-indignant community advanced. At best, it could be but a freak, a girl's mad whim. Alida would return, repentant and ashamed. She would never complete her novitiate.

The orthodox and infidel portions of the community were equally indignant and alarmed. What was not orthodox in those days was infidel. Never before had Rome,—hitherto represented in a little wooden church with a cross on top, in the Irish settlement at the west end of town—made such bold invasion into our well-guarded Protestant demesne, snatching our fairest and bearing it ruthlessly away, like her unchristianized prototype of old. In the popular clamor, only the old father, the most bereft of all, held himself quiet. He refused to exercise any so-called parental rights, he declined to share the panic fears of his friends and neighbors, and won much disesteem in his turn by refusing to prosecute or raid the convent or employ forceful measures of any kind. It was more than a nine days' wonder, but time passed and dulled the first surprise, other things happened to claim our interest and provide food for the gossips, the years went on, but Alida never came back. From time to time her father or some friend visited the convent and brought back reports of "Sister Lucretia," her good health and continued good spirits, her usefulness and apparent content, reports that most of us stood ready to condemn as untrue because they were so manifestly unreasonable, and which were extremely disconcerting to the general intelligence.

Meantime, how fared Alida's life as Sister Lucretia—first sister, then mother? She who was once arrayed in velvet and silk now wore a gown of coarse black wool, a rosary was her only ornament, a white linen band did its best to disfigure the bright, intelligent face, the close-fitting cap and veil hid the shorn head, once covered with waving brown hair. But the eyes were of the same sunny hue, conventual discipline had not robbed the cheek of its pink bloom or the mischievous dimple. Mother Lucretia chatted and laughed with her visitors—the same gay, musical laugh that used to ring from Alida's bird-like throat. She seemed perfectly happy, her visitors said—with a sigh.

And if we may trust the testimony of those who were in a position to know, Mother Lucretia was as happy as fate permits most of her human children to be.

She could have been no ordinary convert. Mother Church must have plumed herself a little, I think, on such a conquest, though Mother Church, we know, is not over-demonstrative and keeps her emotions under wise and seemly control.

All that Alida had of talent, abounding health and spirits, and what proved to be a high degree of executive ability, became Mother Lucretia's willing gift to the church of her adoption. She was a musician of unusual skill and promise for those days, with an excellent voice and playing well on harp and piano. So she became music teacher in the school where she learned to say her *Aves* as she practiced her scales, then leading singer in the black-stoled choir of the convent chapel. Those graces and accomplishments that had made her social queen had still a purpose to serve. Mother Lucretia was the convent's hostess as well as its administrative head. Such wisdom and discretion did she possess, so great was the confidence she inspired, that she was sent to the far west to inaugurate and help build up other institutions and strongholds of the faith. She rose to a position of high rank and influence. Whatever task or duty fell to her she

performed well. She led a busy, active life, she carried out her early wish and intention, she was successful, happy, beloved.

Forty years of the kind of life she had elected to live, prompted to the choice by her own convictions and desire, with no one living to record that she ever felt a moment's regret for her choice! Is there anyone who mourns Alida and her fate? For me, I find here, in the record of Mother Lucretia's life, as fair a tale of completed womanhood as it has been my lot to read.

The friend who sent me the printed notice of Mother Lucretia's death gave me an account of the funeral services. The sickness preceding the death was long and painful, but the sufferer's cheerfulness never abated. She kept up her interest in her friends, in the convent, and even in the outside world. The Chicago *Tribune* and a copy of "Lovey Mary" lay on the coverlet beside the rosary and a book of spiritual healing. The face showed the marks of disease, but the frank, hearty smile was there, the voice kept its note of pleasant comradeship.

When life was gone they bore the body in its coffin to the chapel convent, robed in the plain black habit it had worn in life. High and low are treated alike in these final cares and honors. There was no more ornate service over the remains of Mother Lucretia than is often held over the dead form of the humblest sister, whose task it may have been to sweep and scrub the convent floors. The Requiem Mass was sung, but no word of spoken eulogy uttered. The grave is unmarked save with the little wooden cross that lifts its symbol of consolation and hope above every grave in God's Acre of the church. How much more eloquent that unmarked grave than the mortuary emblems in marble and stone that weary the eye and dull gratitude in most of our cemeteries.

Sleep well, Alida, girl of the strong and merry heart! And Mother Lucretia, true woman and Christ's faithful spouse—sleep thou well, too.

CELIA PARKER WOOLLEY.

THE STUDY TABLE.

Unitarianism in America.*

What O. B. Frothingham and William C. Gannett were to the history of liberal religious thought and workers in America twenty years ago, George Willis Cooke and John W. Chadwick are today. These two men have been diligently seeking the records; they have handled original materials and are giving the results of such study with a frankness, painstaking conscientiousness and literary skill that will give their work a permanent place in the religious literature of America. What John Chadwick has done in his lives of Theodore Parker and William Ellery Channing, the present writer has tried to describe at length in the pages of UNITY. What George W. Cooke has done in his book on Emerson, in his careful editing of the republished *Dial*, and the poems and the correspondence of the Transcendental period and company, is a matter familiar to all lovers of the Concord school and company.

We here desire to commend his admirable story of Unitarianism, which occupies a solid volume of 450 pages. Sober, frank, judicial, are the adjectives that best describe the result. Every page testifies to the painstaking character of Mr. Cooke's study. While lacking a certain glow and poetic momentum so manifest in Mr. Chadwick's book, it is characterized with the same appreciation of the larger movement of which the Unitarians were symptom and effect quite as much as origin and cause, as we have tried to discover in Chadwick's book in a previous study.

This book is valuable to the Unitarian, for it will tell him much about the movement he champions which he probably did not know before. It will justify by calm statistics and clear records much of the pride of personality that he has indulged in.

Chapters XV. to XIX. will be particularly reassuring in this direction, where the author deals with the "Unitarian Philanthropies," "Reforms," "Men and Women," "Education" and "Literature." The rich list of names in the text is illuminated by a goodly number of beautiful faces as illustrations. It is worth while to have a book that contains the faces of Peter Cooper, Horace Mann, Louisa Alcott, Bayard Taylor, Hawthorne, Margaret Fuller, Parkman, Motley, Palfrey, Bancroft, Prescott, Jared Sparks, Nathaniel Bowditch, Louis Agassiz, Bryant, Holmes, Longfellow, Lowell and Emerson.

But this pride of denomination must needs be chastened by a careful reading of the chapters entitled "The Period of Controversy" and "The Period of Radicalism." Such a study will reveal the fact that while the Unitarian denomination fostered many seers, the denomination itself was often wanting in vision and sadly distrusted its seers.

What impresses us most with Mr. Cooke's admirable book is the happy combination of mastering the details, holding the denomination, so to speak, close to his eyes, and at the same time the ability to see it in its large perspective, an arm's length estimate of its strengths and weaknesses.

The Unitarian denomination always boasts of men who are enamored of the pen. It is justly proud of its scholars and its writers, but we know of no man on its list who could have done this particular work as well as our old time yoke-fellow in the West, George Willis Cooke, has done it. We congratulate him upon the high success of this difficult undertaking. He has done a work that needed to be done once, and we can scarcely see why it should ever need to be done again.

This book will appeal primarily to Unitarians, but it deserves wide reading outside their fold. It is a good missionary volume to the thoughtful friend of religion. If it does not make Unitarians directly, it will make that something better than Unitarianism for which purpose Unitarians came into the world.

Philosophy.*

One hears without surprise that 20,000 copies of this absurd little book have been sold already. Wherever there are college boys and college girls it will surely find a welcome. The college boys of the story are live boys, and if they are not recognized as individuals they will be as types. Their studies in philosophy are diversified with various avocations, and the success of their final examinations, so much greater than that of their laborious tutor, was quite inexplicable to him. It may tempt a student here and there to his destruction, but we do not expect any serious effect on college studies from the book's obvious leaning to the side of the irresponsible youth. It will add something to the stock of laughter, a consummation which is devoutly to be wished, the creation of a lugubrious literature is so much the current fashion.

*"Unitarianism in America," a history of its origin and development, by George Willis Cooke. American Unitarian Association, Boston, 1902: $1.50.

*"Philosophy. A story of Harvard University. By Owen Wister, author of "The Virginian," etc. New York: The Macmillan Company.

THE HOME.

Helps to High Living.

SUN.—The dewdrop that trembles on the toothed leaf of the strawberry vine is akin to Sirius sparkling on the fringe of heaven. God is so great that we find Him on every level; His voice often rises from the dust.

MON.—Three-fourths of our work is done within us.

TUES.—The fundamental condition of every effective act is that we should get a firm grasp on its ideal aspects and prepare to perform it with a full faith.

WED.—Every worker in the world ought to habituate himself to sojourns in the desert, to which he should return ever and again to seek inspiration, to renew his armour, to listen to the voice of silence, and to let the waves aroused by the storm of strife roll unfelt across the quiet depths of the world within.

THURS.—Love your friends while you have them with you, love them with usury, so that the memory of this love may remain rich and inexhaustible in the hour of separation.

FRI.—While you may, fortify yourself in hope, in trustfulness toward God. Do not delay knocking at your Father's door until want and suffering come; who knows if then you will be able to find the way?

SAT.—Experience undergone in times of hardship may save you from anxiety in success; and good hours of repose, of expansion, of free, calm happiness shall keep your heart warm when the snow lies three feet deep upon your happiness.

—Charles Wagner in "The Better Way."

If I Were a Sunbeam.

If I were a sunbeam,
I know what I'd do:
I would seek white lilies
Rainy woodlands through;
I would steal among them,
Softest light I'd shed,
Until every lily
Raised its drooping head.

If I were a sunbeam,
I know where I'd go:
Into lowliest hovels,
Dark with want and woe;
Till sad hearts looked upward,
I would shine and shine;
Then they'd think of heaven,
Their sweet home and mine.

Art thou not a sunbeam,
Child, whose life is glad
With an inner radiance
Sunshine never had?
Oh, as God has blessed thee,
Scatter rays divine!
For there is no sunbeam,
But must die, or shine.

—Lucy Larcom.

The Lazy Woodpecker.

(Legend of the Gironde, France.)

Away, away back at the beginning of things, they say that the Lord made the earth smooth and round like an apple. At first there were no hills and mountains; nor were there any hollows or valleys to hold the seas and rivers, fountains and pools which the world of men would need. It must have been an ugly earth indeed in those days, although as yet there were no men to think anything about it.

The Lord looked about him at the flocks of newly-made birds, who were preening their wings and wondering at their own bright feathers, and said:

"I will make these pretty creatures useful from the very beginning, so that in after time men shall love them dearly. Come, my birds," he cried, "come hither to me and with the beaks which I have given you hollow me out *here*, and *here* and *here* basins for the lakes and pools which I intend to fill with water for men and for you, their friends. Come, little brothers, busy yourselves as you would wish to be happy hereafter."

So the good birds set to work with a will, twittering and chirping happily over the work which their dear Lord had given them to do. They pecked and they pecked with their sharp little bills, and they scratched and they scratched with their sharp little claws, till in the places which God showed them they had hollowed out great basins and valleys and long river beds and little holes in the ground.

Then the Lord sent great rains upon the earth until the hollows which the birds had made were filled with water, and so they became rivers and lakes, little brooks and wells, just as we see them today. Now it was a beautiful, beautiful world, and the good birds sang happily and rejoiced in the work which they had helped and in the sparkling water which was sweet to their taste.

All were happy except one. The Woodpecker had taken no part with the other busy birds. She was a lazy, disobedient creature, and when she heard the Lord's commands she had only said, "Tut, tut!" and sat still on the branch where she had perched, preening her pretty feathers and admiring her silver stockings.

"You can slave if you want to," she said to the other birds, who wondered at her, "but I shall do no such dirty work. My clothes are too fine."

Now when the world was quite finished and the beautiful water sparkled and glinted here and there, cool and refreshing, the good Lord called the birds to him and thanked them for their help, praising them for their industry and zeal. But to the Woodpecker he said:

"As for thee, O Woodpecker, I observe that thy feathers are unruffled by work and that there is no spot of soil upon thy beak and claws. How didst thou manage to keep so neat?"

The Woodpecker looked sulky and stood upon one leg.

"It is a good thing to be neat," said the Lord, "but not if it comes from shirking a duty. Hast thou not worked with thy brothers as I commanded thee?"

"It was such very dirty work," piped the Woodpecker crossly. "I was afraid of spoiling my golden-bright coat and my silver-shining hose."

"O vain and lazy bird!" said the Lord, sadly. "Hast thou nothing to do but show off thy fine clothes and give thyself airs? Thou art no more beautiful than many of thy brothers, yet they all obeyed me willingly. Their plumage is not injured; but I fear that thou must be punished. Henceforth thou shalt wear stockings of coaly black instead of the shining silver ones of which thou art so proud. Thou who refused to dig in the earth shalt ever be pecking at dusty wood. And as thou hast declined to help in building the water-basins of the world, so thou shalt never sip from them when thou art thirsty. Never shalt thou thrust beak into lake or river, little rippling brook, or cool, sweet fountain. Raindrops falling scantily from the leaves shall be thy only drink, and thy voice shall be heard only when other creatures are hiding themselves from the approaching storm."

It was a sad punishment for the Woodpecker; but she deserved it. Ever since that time, whenever we hear a little tap-tapping in the tree-city, we know that it is the poor Woodpecker digging at the dusty wood, as the Lord said she should do. And when we spy her, a dark little body with black stockings, clinging upright to the tree-trunk, we see that she is creeping, climbing, looking up eagerly towards the sky, longing for the rain to fall into her thirsty beak. She is always hoping for the storm to come, and plaintively pipes: "Plui-plui! Rain, O Rain!" until the drops begin to patter on the leaves.—*Abbie Farwell Brown.*

*Western Unitarian Conference.

REPORT OF THE PROCEEDINGS OF THE FIFTY-FIRST ANNUAL MEETING OF THE WESTERN UNITARIAN CONFERENCE HELD IN THE CITY OF MILWAUKEE, WIS., MAY 12, 13 AND 14, 1903.

GENERAL REPORT BY REV. ERNEST C. SMITH, OF HINSDALE.

The Western Unitarian Conference held its fifty-first annual meeting in the beautiful church building of the First Unitarian Church, Milwaukee, on the 12th, 13th, and 14th of May. The denominational note, in the narrower sense, was conspicuous by its absence. The general tone of the meetings was that of frank, humble, hopeful recognition of a general religious awakening in which it is our privilege and our duty to have a part; of appreciation of, and stimulus received from, movements and ideas with which we cannot fully agree; of consciousness that we are a part of the great common life, which will be richer or poorer for our fidelity or lack of it.

On Tuesday, May 12, the ministers of the conference lunched at the Milwaukee Athletic Club, spending the afternoon in direct and informal talk on the minister's duty in relation to social and economic questions and conditions.

Tuesday evening the general subject was "Our Place in the Present Religious Awakening," and the speakers were Rev. F. C. Southworth, Rev. Florence Buck, and Rev. W. H. Pulsford.

Wednesday forenoon brought the business session of the conference. The report of the secretary, Rev. F. V. Hawley, showed that for the eight months of his service he had lived the strenuous life, and that the conference officers had builded wisely when they chose him to succeed Mr. Southworth in the secretaryship. The treasurer reported all bills paid and a balance of $33.04 on hand, as well as a considerable increase to the endowment fund. The receipts for the year were $3,971.27, $1,600 of this sum being contributions from the churches. The conference, as a result of suggestions of the treasurer, voted to try to raise $2,500 from the churches in the coming year, and to apportion this sum pro rata among the churches. A vote of thanks wes extended to the treasurer, Mr. Herbert W. Brough, for his "faithful, able, and painstaking service for the past seven years." The following officers were elected: President, Mr. Morton D. Hull; vice-presidents, Mr. H. A. J. Upham, Prof. C. M. Woodward; Secretary, Rev. Fred V. Hawley; Treasurer, Mr. Herbert W. Brough; directors to 1906: Rev. M. O. Simons, Rev. W. M. Backus, Rev. Mary A. Safford, Mrs. Emma N. Delano, Rev. John W. Day, Rev. A. M. Judy, Mr. C. L. Wilder; director to 1904, Rev. Fred M. Bennett.

A devotional service at the noon hour was led by Rev. Rett E. Olmstead, of Decorah, Ia.

At the afternoon session two remarkable books were reviewed,—Sir Henry Thompson's "An Unknown God," by Rev. A. Lazenby, and Prof. William James's "Varieties of Religious Experience," by Rev. R. W. Boynton.

The evening session had for its subject, "The Real Mission of a Church." The speakers were Rev. N. M. Mann, Rev. Abram Wyman, and Rev. James Vila Blake.

Thursday forenoon was devoted to the Sunday School, with Rev. E. A. Horton and Rev. W. H. Pulsford as the principal speakers.

There was a spirited discussion participated in by Revs. Boynton, Gebauer, Hawley, Olmstead, Palmer, Ramsay, Wyman and others.

The noon devotional meeting was conducted by Rev. Marion Murdock, and participated in by Revs. Hodgins, Simons and Boynton.

In the afternoon Rev. J. W. Day spoke on "The Inspiration and Mission of Our Women," and Rev. C. Bartlett Crane on "The Social Mission of the Church." This address was a loving, impassioned appeal for the Church to *do* as well as to inspire, to direct and focus as well as generate force. It recognized the beauty and nobleness of the ideal pictured by Mr. Blake; it granted that the Church *must* be the inspirer, that it must stand for worship and righteousness, but claimed that it might and ought to be more also. When the world so mightily needs help in a myriad ways, is it wise, is it Christian, is it human, not to use the capitalized wealth of buildings, organizations, enthusiasm, high purpose, strong emotion, represented in our churches, for the direct doing of some of the things which so need some one to do them?

Rev. James C. Hodgins and the members of the Milwaukee church proved to be delightful hosts, and the noon luncheons served in the beautiful church parlors were something to be long remembered by all who had the pleasure of enjoying them.

The conference closed with a banquet at the Plankinton House under the auspices of the Milwaukee Unitarian Club. The spacious and beautiful dining-room was filled with guests, and the speaking was of an exceptionally high order. Dr. U. O. B. Wingate, president of the club, in a cordial word of welcome, introduced the toastmaster for the evening, Rev. James C. Hodgins, pastor of the Milwaukee church. The first speaker was Rev. Edward A. Horton, of Boston, whose happy and felicitious manner proved contagious, and put the whole company in the very best of humor. He brought greetings from the American Unitarian Association and the Sunday School Society, and emphasized in his own strong fashion the growing power of our co-operative work. He was followed by Rev. Wilson M. Backus. Mr. Backus, in a pleasant and most sympathetic manner, emphasized the worth of the spirit which desires to *give* rather than to *get*, as being the real working force in any religious fellowship. Rev. Caroline Bartlett Crane, of Kalamazoo, spoke of the longevity and power, both mental and physical, which is apt to follow people who early ally themselves with the minority in struggling for a great cause. Rev. A. C. Grier, pastor of the Universalist church in Racine, brought greetings from the Universalist denomination, and emphasized the growing fellowship between Universalists and Unitarians. Rev. Minot O. Simons, of Cleveland, showed the power of co-ordinate activity, and urged the necessity of more and better "team work" among our independent churches.

Rev. Franklin C. Southworth, president of the Meadville Theological School, showed the desirability of parents interesting themselves in careful religious instruction, and helping to make so prominent the possibilities of service in the Unitarian ministry as to draw to it our finest and strongest youths.

The closing speech was made by Jenkin Lloyd Jones, who, after saying that, unlike his fellow-speakers, he was never "reminded of a story" on such occasions, but was always obliged to hunt one up, gave a strong and eloquent word, showing that the real achievements of the nineteenth century could not be measured in the "bumptious manner" so commonly used by press and platform, but rather in the growth of sympathy and fellowship which has made the wheels of life grind less hard and quickened our hopes and zeal for greater things to come. The whole audience seemed to feel that his inclusive, prophetic spirit, expressed in words so logical and strong, was a fitting

*The Board of Directors voted, on account of the large number of speakers, not to print more than a few hundred words from each address, except those of the President, Secretary and Treasurer.

climax for the fifty-first annual meeting of the Western Conference.

TUESDAY EVENING, MAY 12, 1903.

OUR PART IN THE PRESENT RELIGIOUS AWAKENING.

REV. F. C. SOUTHWORTH, President Meadville Theological School.

I am grateful for the opportunity of speaking this opening word because it gives me an opportunity to say that I consider myself as much a part of the conference in my new connection with the Meadville Theological School as I ever was when serving it more directly as secretary. It is one of the fine traditions of this organization that it is the people and not the ministers on whom its welfare principally depends. But I think you all realize as I do, how large a part the ministers have to play in the success of the work which we are trying to do together. My career of three years as secretary was long enough to enable me repeatedly to see discouraged and despairing congregations filled with hope and confidence by the advent of an earnest and consecrated preacher. And to be able to aid in the making of such preachers seemed to be an opportunity to serve the interests of our cause in the West as I could serve it in no other capacity.

No thoughtful man can observe the tendencies of our time without discovering beneath the superficiality and the materialism which are obvious enough to all, sure indications of the re-awakening of the religious spirit. You are all familiar with some of the forms in which it appears. You have seen it, moulded by the hands of a great leader of men taking the aspect of devotion to a social reform known as the "Single Tax." And upon the altar of this principle you have seen men ready to sacrifice their lives or shed their blood. Under other leadership you have seen it taking the form of devotion to fraternal orders which have the capacity to draw men out of their individualism and isolation and to make them fellow workers in a common cause. In scores of institutions of learning throughout our land it has taken the form of devotion to science, that fair goddess by means of whose magic touch there is opening out before them a new heaven and a new earth.

We shall play just as large a part in this awakening as we are willing to play, and are worthy to play. Christian Science is playing a large part in the lives of thousands at the present time, because somehow or other it has taken the God whom men were worshiping ignorantly, as Paul did the God of the ancient Athenians, and declared him unto the world as a living reality, with a living interest in his children. Shall we not do at least as much? I fear that the reason for the coldness which we often find today in the pulpit as well as in the pew is the fact that for too many of us God is still a being afar off. If religion is to mean as much in the twentieth as in the nineteenth century, it must mean much more, it must become for us the greatest reality in life. The problem by which we are beset as a conference is how to transmute light into heat to make the thought of God a source of daily strength and power.

PASTOR UNITARIAN CHURCH, KENOSHA, WIS.

REV. FLORENCE BUCK.—In the realm of the spirit, as in the natural world, there come times of awakening. All about us are the signs of change, growth, impulse, in matters religious. The decay of any of the forms and institutions in which the spiritual life of humanity has once clothed itself is the pledge that life is at work, putting off the old, putting on the new. To the eye of the soul, the first faint stirrings of the spirit contain the promise of the harvest and the fruiting season. What is our place in the present awakening? What is to be our part in its fulfilment?

As always in the past, we will continue to emphasize the value to the religious life of clear thinking. Only so can error be known and rejected, truth made plain. The basis of religion lies in the very essence of man's nature as a thinking being. When a great thought takes possession of the mind, the sources of being and of action are thereby inspired and renewed.

It is our part to demand of ourselves and of others great sincerity in speech on religious themes. In these days of evasions, of hesitation, there is need of frank, devout restatement of religious truth. Yet the sincerity we demand must be as genuine in expression of truth as in denial of error. It must reach as surely to the deeps of our own faith, as to the denial of any part of our neighbor's creed.

It is our place to show that broader views in religion bring peace and joy into the life. There is a vast amount of lay preaching of a doctrine, through the lives of its adherents. The effect of religion is shown, not merely in conduct, but in the attitude of the soul. We reveal our faith, not alone by what we do, but by what we are.

We must show that the religion which fits the modern conception of the universe brings a keen sense of the nearness of God. We must make it clear that we find the Divine Life, as revealed in the laws of nature and in the moral order of the universe, a real and inspiring Presence. It is our part to show, above all, as Emerson said, that a man may learn to look for the permanent in the midst of the mutable and fleeting; learn to witness the disappearance of things he was wont to reverence, without losing his reverence.

REV. W. HANSON PULSFORD, CHICAGO.

Just as we look back on the awakening of the human spirit in the sixteenth century and call it "the reformation," so when men look back on this day of ours it will be seen to be an era of the upward surge of life toward fuller liberty and larger satisfaction which still more truly deserves that name.

The almost limitless advance which in pure science, in mechanical and industrial progress and in mastery over external forces has created within a century an absolutely new world is the inevitable forerunner of a similar movement in the world of the subtlest manifestations of the energy of the universe which we rightly or wrongly call the world of the spirit. We are on the eve of the most splendid religious inspiration the world has yet known as we come to re-state and feel the power of the new thought and new control of the world which we are still too close to to fully understand.

The so-called decline of religion points the same way. No truth ever yields save to a larger truth. The restless age is getting ready to take higher ground. The shaking among the old bones, the decay of ancient and the multitudinous birth of new statements of religion are not without prophetic meaning.

The line of progress as of old lies in fuller consciousness of the range and capacity and power of the human spirit. Revelation is still as it ever has been, the light which awakens there in response to the wider world without. God is to waken anew in a higher sense of the quality of personal life.

We, of the free churches, may take here and now, if we will, the attitude which is our inheritance. Our fathers were not moored to some safe anchorage. They were explorers and pioneers. Loyal to truth and to no passing form of it, we too may have the joy of being amongst those who in faith and freedom are climbing out of the low shore land of the new discovered continents of God toward the high places where the mist is left behind and the soul thrills afresh with the glory of ever vaster horizons.

WEDNESDAY MORNING, MAY 13.

BUSINESS SESSION.

ADDRESS OF THE PRESIDENT, MORTON D. HULL.

Custom requires that the annual meeting of the Conference should begin with an address from your President. My contribution to the program of this Conference is in line with the subject of last evening's discussion—"The Present Religious Awakening."

The manifestation of this awakening is seen in an interesting way in the many new religious cults that are arising in all our great cities. One has but to look over some of the announcements of Sunday services in a Chicago newspaper, where he may find a variety running from Mormonism, Dowieism, and Christian Science, American productions, to some of the cults in India, in order to appreciate that there is an intellectual and religious ferment working.

Whatever its many common causes throughout the civilized world, growing out of the release from intellectual bondage of the modern scientific spirit, there can be no question that it has received added fuel here in America from the fusion of many races, migrating here from the four quarters of the globe, and bringing their own habits of religious thinking.

I was glad recently to have confirmation from Prof. Fenn, of Harvard University, in what struck me as a marked similarity between present conditions in America and those in Alexandria and the Eastern world in the fifth century as described in the introduction to Kingsley's Hypatia. "Whether trade follows the flag," said Prof. Fenn, "there can be no doubt that an intellectual increase follows trade." Alexandria, like America, was the meeting place of many races, and particularly of the Greek, Jewish and Egyptian civilizations. It was the trade center of the world at that time. It was also the center from which emanated most of the speculative theology of the early Christian church. If there is such a ferment working here—if out of it is to come a new religious synthesis, we are indeed mightily interested in what is to be our place in it. We cannot hope to make that synthesis. We cannot hope to be more than a small factor in it. Yet that small factor may be a potent one.

You may be interested in this picture,—seen through the eyes of an eminent Catholic divine:

> Since I have seen the western parochial schools I have come to the conclusion that in fifty years, if things go on as I see they are going on at present, the Catholic church will actually own the West.
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> Within twenty years this country is going to rule the world. Kings and emperors will soon pass away, and the democracy of the United States will take their place. The West will dominate the country, and what I have seen of the western parochial schools has proved that the generation which follows us will be exclusively Catholic. When the United States rules the world the Catholic church will rule the world.

The eminent priest from whom I quote is apparently interested from the standpoint of the power of his church as an institution, and our interest as members of the Unitarian church and intellectual descendants of the Pilgrims, should be—what share will the free, untrammeled, truth seeking, religious spirit have in that coming religious synthesis?

In politics we are familiar with the phrases of the Declaration of Independence, that "all men are created equal," "that they are endowed by their creator with certain inalienable rights," that among these are "life, liberty and the pursuit of happiness." We are familiar, too, with the practice of universal manhood suffrage in America.

The declaration of man's rights is properly linked in practice with the obligation imposed on men to maintain them and to have a share in the government of their country.

But the declaration of man's rights and the reciprocal obligation to maintain them implied by suffrage, are a tribute to the dignity and worth of the individual man. They have a theological significance. Our rights as citizens are not dependent on the question whether we have been saved from a natural depravity by a scheme of salvation. And the right of suffrage with its obligations and power is not made to depend on any question of church membership—baptism, atonement or salvation. Perhaps if you live in one of our big cities and have met the indifference of the average citizen to the obligations of caucus and primary and have come in contact with the rottenness of much of our political life, you may be tempted to doubt indeed whether man is not naturally depraved. But right down in your hearts I believe you are optimists and believe in the religious affirmation which consciously or unconsciously is at the basis of universal suffrage. Man is not naturally bad—depraved. And if good enough to be trusted with the ballot, then he is good enough to be trusted with his own salvation, and needs no priestly intervener. But whether the fathers were right or wrong in their confidence in man as attested in political institutions in America, the political practices are here and are bound to exercise an influence on the church of the future. Let us hope and strive to make it a potent influence. For the faith in man which it predicates is our religious faith. Furthermore, government of, for and by the people in politics must, as an influence, mean government of, for and by the people in churches. In other words, it must work for the congregational form of church government, which we cherish, not as the most efficient, but as the form which nurtures the spirit of free men.

And now what is to be the place of the Unitarian church in the present and coming religious awakening? As a separate church with the present name I am not sure that we ought to be much concerned. We may, indeed, win over the world to our name and ways of thinking. But it is not altogether likely. We shall do well, indeed, if we perpetuate untrammeled our simple religious faith. But if we should eventually lose our separate church existence we ought to remember the words of Jesus "that whosoever would save his life shall lose it and whosoever shall lose his life for my sake shall find it." It may be the fate of the Unitarian church to lose its separate life. But if that day is to come, let it be our resolute purpose that it shall not come until in losing its separate life it is able to find that life in the larger life into which it shall have grown. That time has certainly not yet come. It's not yet even in sight. Let us have small patience with the many who think it here. The predictions of the Catholic archbishops should be the challenge to us to go forward unitedly and unfalteringly with the sure faith that the church of the future will have need of us.

REPORT OF THE SECRETARY, REV. FRED V. HAWLEY.

During the eight months in which I have acted as secretary we have lost from the Western Conference three ministers, and have gained six. There have been the following removals: Rev. E. M. H. Abbott, from Grand Haven to Geneva; Rev. E. H. Barrett, from Brooklyn to Sherwood; Rev. J. H. Palmer, from Luverne to Monroe; Rev. W. H. Ramsay, from Kansas City to Louisville; Rev. A. M. Ribbany, from Mount Pleasant to Toledo; Rev. A. J. Williams, from Rock Rapids to Iowa Falls. During this time five pulpits have been left vacant, and nine that were vacant last September have been filled. One fine new church edifice at Wichita, Kan., has been dedicated; and in eight other localities church buildings have been repaired and renovated. Two new building lots have been actually purchased; the money for lots and new church buildings has been raised in Bloomington, Des Moines, Evanston, Pueblo, St. Paul, and Winnipeg. Added to the number of churches that were already

making plans for the erection of new buildings, this makes a large number of societies in the Western Conference taking active measures in church building. At Sioux City, Ia., a new parsonage has been built free from debt at a cost of $4,000; and old church debts have been paid at Des Moines, Ia., and Quincy, Ill. Work has already begun on the new church building at Cleveland, and the $100,000 for Lincoln Centre, Chicago, has all been raised and the work of building begun.

Last year, on account of the fiftieth anniversary, a special effort was made to secure contributions from the churches, with the result of obtaining money from a larger number of societies than had ever before contributed. The number of societies contributing this year is not so large. Two societies have contributed this year that had never before sent contributions to the conference. Six churches have contributed which did not contribute last year. Eleven societies have contributed more this year than they did last year, and the total amount received from the churches is fully up to the average. The Pleasant Hill Union Church, an independent society at Serena, Ill., has recently joined the Unitarian fellowship, and sent the annual fee to our treasurer. A new Icelandic church has been organized recently at Pine River, Manitoba. This makes three Icelandic Unitarian churches now in America. The other two are at Gimli and at Winnipeg.

It takes time, for one whose first acquaintance with the Western Conference began only a few years ago, to become acquainted with the people belonging to nearly one hundred churches, scattered over an area of so many thousand miles. Your secretary has tried to accept the invitations that have come to him, regardless of time, distance, personal convenience, or money considerations. But he has still been often obliged to refuse two or three urgent requests for his presence on a Sunday, because he found it impossible to be in more than one place at a time. The naturally voluminous correspondence in such an office and the reception of callers at the headquarters make it impossible for the secretary to spend more than one-half his time with personal work in the field. After giving fully one-half his time during the past eight months to this field work, he finds that he has not been able to visit quite one-half of the churches in the conference, and in the remaining number of our societies he is as yet quite unknown. It requires a few months to get much acquainted in the local parish. It needs still more time to acquaint one's self in a territory extending from Lake Winnipeg to Tennessee and from Pennsylvania to the Rocky Mountains. Your secretary finds that he has during these eight months preached seventy times, met many committees and boards of trustees, written 1,500 letters, and traveled 22,223 miles.

Let me bear willing testimony to the faithful support and guidance of our enthusiastic president and treasurer and a strong board of directors, together with the apparently willing and hearty co-operation of the ministers and laymen in all our churches. While the secretary's work is naturally such as to generally reveal what might be called the seamy side, let me say that, in spite of these things, some of which I confess have temporarily depressed me, my conviction has steadily deepened that there are possibilities in the free and rational fellowship of our Unitarian churches which have never yet been fully developed.

It has been said by one well acquainted with general conditions in the Old World and in the New that the nations of the Orient do not know their real weakness, and that America does not know its real strength. The latter statement will apply to our Unitarian body. My short experience in this office has made it possible for me to see the pitiable weakness and uncertainty of the irrational and narrow spirit in religion, spite of all that numbers, noise, and nomenclature can do to deceive, and to believe more in the splendid aggressive and increasing power in the world of a rational faith, which cares less about what names go up or what ones go down and more about fidelity to an ideal which represents the highest reach of the soul. We do not know our strength. We are as yet like children, lamenting our size and the meagerness of our material possessions, while through our veins today is coursing the very life blood which becomes the salvation of humanity.

Brothers, we need never feel called upon to explain or apologize for a splendid fidelity to such ideals as are expressed in the Unitarian faith. Our only possible ground for complaint or excuse is for infidelity and apathy in the possession of a heritage so splendid. We have only been playing, as yet, in our so-called "religious service." So largely with us all, I fear, is it still a little performance, now on and now off, according to convenience. Religion should sing, not groan. We are droning, are like players at a rehearsal, sometimes nodding, half asleep. If we can persuade ourselves that it is something splendidly grand to just live to become the embodiment of a high ideal, we shall become a holy contagion, creating everywhere an atmosphere so luminous and balmy that anything but growth and fruition will be impossible.

REPORT OF THE TREASURER.

RECEIPTS, 1902-3.

Balance on hand	$ 76.63
Basket collections 1902 Conference	127.05
Received from churches	1,655.40
Received from Individuals	617.35
Interest on Invested Funds	1,112.20
Rent from Unity Publishing Committee	25.00
Profit on Sale of Books	10.34
Received by Secretary in Field	352.30
Total	$3,976.27

EXPENDITURES, 1902-3.

Expenses of 1902 Conference	$ 211.90
Secretary's Salary	2,500.00
Clerk's Salary	120.00
Rent	480.00
Office expenses	192.62
Interest on borrowed money	60.00
Secretary's traveling expenses	378.71
Balance on hand	33.04
Total	$3,976.27

CONTRIBUTIONS FROM THE CHURCHES

Received previous to May 13, 1903.

Adrian, Mich.	$ 1.90
Alton, Ill.	30.00
Ann Arbor, Mich.	15.00
Bloomington, Ill.	10.00
Brooklyn, Mich.	1.68
Buda, Ill.	10.00
Burlington, Wis.	10.62
Chicago—Messiah	350.00
Third	50.00
All Souls	25.00
Cincinnati, Ohio	15.00
Cleveland, Ohio	200.00
Davenport, Iowa	20.00
Denver, Colo.	10.00
Des Moines, Iowa	20.00
Detroit, Mich.	50.00
Evanston, Ill.	25.00
Evanston Alliance	5.00
Fargo, N. Dak.	6.50
Fort Collins, Col.	13.70
Geneseo, Ill.	30.00
Geneva, Ill.	12.00
Greeley, Col.	10.00
Hanska, Minn.	15.00
Hinsdale, Ill.	25.00
Hobart, Ind.	5.00
Hudson, Wis.	5.00
Humboldt, Iowa	10.00
Iowa City, Iowa	7.50
Iowa Falls, Iowa	2.00
Kalamazoo, Mich.	10.00
Kenosha, Wis.	25.00
Lawrence, Kan.	10.00
Lincoln, Neb.	20.00

Louisville, Ky.	25.00
Madison, Wis.	40.00
Manistee, Mich.	10.00
Mattoon, Ill.	10.00
Menomonee, Wis.	10.00
Milwaukee, Wis.	100.00
Minneapolis, Minn., Nazareth	10.00
Minneapolis, Minn, Swedish	3.00
Moline, Ill.	10.00
Mount Pleasant, Mich	12.00
Omaha, Neb.	15.00
Perry, Iowa	5.00
Pine Creek, Minn	12.00
Rock Rapids, Iowa	5.00
Salem, Ohio	15.00
St. Cloud, Minn	5.00
St. Louis, Mo., Unity	100.00
St. Louis, Mo., Messiah	70.00
St. Paul, Minn	55.00
Serena, Ill.	10.00
Sheffield, Ill.	10.00
Shelbyville, Ill.	10.00
Sherwood, Mich.	10.00
Sioux City, Iowa	10.00
Topeka, Kan.	15.50
Toledo, Ohio	12.00
Winnipeg, Manitoba	10.00
Total	$1,655.40

I would like to make a few comments on the figures just presented. While it is pleasant to be able to report a credit balance, some of the items, to me, are not satisfactory, for instance: "Received from churches $1,650." This means one dollar each from sixteen hundred and fifty persons. Of course, the amount was not collected in this way, as some gave more and some less. Now, surely, there are more than sixteen hundred people in this wide West who would gladly give a dollar to carry on the work of the conference if they were asked, and I have a plan along these lines which I shall recommend later. The next item is, "Received from individuals, $617." The reason that this item is, comparatively, so large is because we received only $1,650 from the churches. Some friends, not wishing to see a deficit, asked to be allowed to make up what was lacking. It is not good for us that this should be done; that we should feel that we can lean on these friends. It is not necessary and should not be allowed.

Another item that might be eliminated, or at least reduced, is "Interest on borrowed money." This expense is incurred on account of the treasurer's not receiving contributions until late, and in many instances at the close of the year.

I would like to see the item "Received by secretary in field" disappear from the treasurer's statement. The secretary should not be concerned as to how much he can make his expenses and receipts balance. While it is proper that an extra contribution should be made by churches visited by the secretary, such contribution should, I think, be turned over to the treasurer, and the church be given credit for the amount. The secretary can then make requisition on the treasurer for his traveling expenses.

Believing in the loyalty of the churches to the Western Conference, and that they will respond to any reasonable request, I would recommend that we raise the sum of twenty-five hundred dollars (the amount required to meet the expenses of the coming year) through them, and that the directors apportion that amount as may seem proper to the several churches.

I have an idea, in fact a firm conviction, that the amount required can be easily raised by soliciting annual memberships, and would recommend that some one in each church be appointed to obtain as many such memberships as possible, the totals to be credited to the respective churches.

I would urge the enlargement of our endowment fund by life memberships and gifts. Two years ago an enthusiastic worker in the cause was called away and in her will made the Western Conference her residuary legatee; the estate is just settled and we shall receive in the neighborhood of $12,000. This bequest will be added to the Endowment fund. Some of us will leave behind us little or much, and perhaps with the example set us by the good woman mentioned above we may in the same manner help perpetuate the missionary and executive work in which the Conference is engaged.

Respectfully submitted, H. W. Brough,
Treasurer.

COMMITTEES.

Credentials—Rev. Marion Murdoch, Rev. J. W. Ramsay, Rev. Ed. H. Barrett.

Nominations—Rev. Minot O. Simons, Rev. Fred J. Vanhoesen, Rev. Ernest C. Smith.

Business—Rev. F. A. Gilmore, Mr. Herbert W. Brough, Mrs. Emma N. Delano.

Greeting from the American Unitarian Association.

By Rev. John W. Day, St. Louis.

A greeting from the American Unitarian Association to the Western Conference, by one who is a director in both organizations, is much like shaking one's left hand with one's right and wishing health to the other side of the body. Many cases of divided personality interest psychologists and puzzle the curious. A freak of chance or heredity sends a man off to be a mysterious disappearance on the one hand, and a distinct contribution on the other. If once he is caught together, his true friends will wish to keep him so. The disparity between the man he is in one state and the man he is in another is no proof that he should not be one man again. When he settles back into his normal personality no one would suspect what a different thing he could appear to be. If ever in our denominational body the tendency to a double personality has shown itself, no assertion of either self, and no claim that it alone is the genuine self, has been of real consequence. We know we are one body, and that the several members belong together, and work best when they are together. Because we are one body, therefore, and have one spirit and one hope of our calling, the anomaly of such a greeting as this is resolved into truth. We are brethren. The workers in the East need those of the West, and they offer all their cooperation in return. In particular I am charged to give fraternal greetings to the secretary of the Western Conference, and to express to the conference the confidence his work and spirit inspire in the rank and file of the national association.

Remarks at Devotional Meeting by Rev. Rett E. Olmstead, Decorah, Ia.

GOD IN NATURE.

To him who listens to the wood-notes as nature sings; who beholds the meadows and the groves unfold their beauty, he can but feel that in nature—

> "Nothing's small,
> No lily-muffled hum of summer-bee,
> But finds some coupling with the spinning stars."

And yet there are those who never see anything divine in the bud and its unfolding into blossom; the converting of sunshine and showers into a purple vineyard; or a wilderness of blossoms into a mountain-heap of pippins or wine-saps; or a black lump of earth and a thorny stalk into a bed of roses.

How sad a fact it is that there are so many people who see naught of God except as He is revealed in a book or clothed in a creedal garment; who shut all of God's light out of Nature's garden. Infinitely nobler is that conception that says with Fiske, "He is the single principle of life by which the whole universe is animated."

We miss much of Nature's beauty and many of her lessons because we do not study her more closely. How delightful are those hours when one sits alone in

the dense forest and there communes with the great influence of love! I know of no better method whereby one may come more deeply to realize the Infinite than, with a good book, to hie away to the forest and there bathe oneself in the quiet and solitude of the woods.

WEDNESDAY AFTERNOON, MAY 13.

REVIEW OF PROFESSOR JAMES' "VARIETIES OF RELIGIOUS EXPERIENCE," BY REV. RICHARD W. BOYNTON OF ST. PAUL, MINN.

It is wholly as a student of psychology that Professor James approaches the subject of religion. He is interested in it as one aspect of the human soul. He proposes to study it by following the "case method" which lies at the basis of such sciences as law and medicine. He is interested as a psychologist in the problems of the religious life, because, as he says: "Those who are pre-eminently religious individuals, for whom religion exists not as a dull habit, but as an acute fever, rather"—are persons commonly of unusual mental conditions in other respects.

The reader who is repelled from the book because so many of its examples are extreme, has yet to learn the alphabet of the patient, scientific explanation of the sources of obscure and difficult mental phenomena like those of religion.

In his investigation, he has nothing to do with religion as it has been built up into institutions, doctrines or ceremonies. He is concerned entirely with studying its aspects in the individual consciousness. The impression of his own sincerity is not to be resisted. This religious passion that has so filled men and women of the most various training and station in life, and that has lifted a few to ineffable heights of joy, love and self-denial, is something supremely real. The writer feels himself to be dealing with a great reality, that is inextricably bound up with our deeper nature, and as you read, you feel yourself carried along to the same conclusion. Emerson inferred "that there is a statement of religion possible which makes all skepticism absurd." Such a statement the book before us seems to me to offer, at least to this extent—that it presents, by means of a mass of testimony, the reality of which, at least, cannot be denied, the almost universal belief that we are the offspring of a higher power, who is in essence like ourselves, and whose unseen presence multitudes have felt that they had personally realized, and the undeniable fact that this belief has given to those who held it a stronger grasp of life, a nobler morality and a deeper peace in the face of what is most harrowing and terrible in human experience.

The experience which is to be the basis for our study Professor James holds to be, primarily, not thought but feeling. Thought is only our working over afterwards of what is first given us in those instinctive and emotional actions which make up the real phenomena of religion, as of life at large.

All our related attitudes of mind agree in assuming the fundamental goodness of the power that rules over us.

It is when we reach the chapter on Mysticism that we find ourselves at the real heart of the discussion. Most of our experiences shade off into that deeper, unexplored region of the soul where dwells our acutest consciousness of things unseen, but into which the clear light of thought cannot directly penetrate.

Professor James reaches three conclusions here:

First: Mystical states when well developed usually are, and have the right to be, absolutely authoritative over the individuals to whom they come.

Second: No authority emanates from them which should make it a duty for those who stand outside of them to accept their revelations uncritically.

Third: They break down the authority of the non-mystical or rationalistic consciousness based upon the understanding and the senses alone. They show it to be only one kind of consciousness. They open out the possibility of other orders of danger, in which, so far as anything in our vitality responds to them, we may freely continue to have faith.

It does not surprise us, after this long and detailed investigation into religious phenomena, that Professor James refers them all for their ultimate solution to that obscure region below our conscious life, which is but just now coming to the recognition of students of psychology—the sub-conscious self.

In the end, Professor James reduces the essence of all the beliefs of men about religion to a single formula: "There is a certain uniform deliverance in which religions all appear to meet. It consists of two parts: (1) An uneasiness; and (2) its solution. The uneasiness, reduced to its simplest terms, is a sense that there is something wrong about us, as we now stand. The solution is a sense that we are saved from the wrongness by making proper connection with the higher powers.

(c) REPORT OF COMMITTEE ON BUSINESS.

First: *Resolved*, That the reports of the Secretary and Treasurer be adopted.

Second: *Resolved*, That the Board of Directors be instructed to prepare and print a report of the meeting of the Western Conference for distribution among the churches.

Third: *Resolved*, That the Conference make an earnest endeavor to raise, during the coming year, by contribution from the churches, $2,500, and that the Board of Directors be instructed to apportion this sum among the different churches, and to inform each church of the amount desired therefrom.

Fourth: *Resolved*, That the suggestion of the Treasurer to the effect that the current funds be increased by additions to the list of annual memberships and to the endowment fund by life memberships and legacies, receives our hearty commendation.

Fifth: *Resolved*, That the suggestion of the Treasurer that sums paid by the churches to the Secretary be transmitted to the Treasurer instead of applied on traveling expenses be adopted.

Sixth: *Resolved*, That the Western Unitarian Conference extends to its Treasurer, Mr. Herbert W. Brough, a hearty vote of thanks for his faithful, able and devoted services for the past seven years. During this period Mr. Brough has given constant and painstaking attention to this matter. By his wise judgment its funds have been profitably invested, and the financial condition of the Conference is today better than ever before.

Seventh: *Resolved*, That we acknowledge our obligation to Rev. James C. Hodgins and the people of the First Unitarian Church of Milwaukee, Wis., for the gracious hospitality of their homes and the delightful opportunity they have given for social converse in breaking bread together in their beautiful church.

WEDNESDAY EVENING, MAY 13.

THE REAL MISSION OF A CHURCH.

THE MISSION OF THE CHURCH IN BYGONE DAYS. REV. NEWTON M. MANN, OMAHA.

The mission of the earliest Christian church, the church of Jesus' own ministry, may be assumed to coincide with his personal mission. From much in the gospels, specifically from what he is reported to have said to the messengers of John, he would appear to have considered his work to consist largely in the removal of physical infirmities—wholly in that and the speaking of cheerful words, the "preaching of good tidings" to the poor. We find his work summarily described as a "going about doing good."

Of course so simple a notion of the mission of the church could not long survive the Master. His power over disease, whatever it was, mostly vanished with him, as did also the sweet simplicity of his moral and spiritual teaching. The Pauline conception of his mission was superimposed, the doctrine of an atonement effected by his sufferings and death opening a way of salvation. The great aim of the church then became the publication of this doctrine, the proffer of this salvation to the world.

In another century the Johannine transformation

of the gospel, and afterwards the transformation made by the Alexandrian Fathers, completed the transition of Christianity from a doctrine of life and character to a system of dogmatic theology, on the right acceptation of which, fellowship in the church and salvation itself were made to depend. One of the chief missions of the church then came to be to state the creed with precision, to make the reception of it obligatory upon all Christians under such pains and penalties as might be necessary. This still remains an important function of the church of almost every name.

Through all changes the Church has strenuously maintained the forms of public worship, has sought with varying fidelity to promote morality and to alleviate suffering, and, with some awful exceptions, has befriended the poor and the oppressed.

All the various notions of the mission of the church which have dominated at one period and another will still be found somewhere accepted. There are those now who insist that its chief business is to "heal" the sick; others say the main thing is to carry the story of the cross round the world; others again are as zealous as ever was Torquemada for the purity of the creed. The Past lives in the Present and may be studied without profound historical investigation. In the theological world all the old fossils survive, and stalk around without any sense of anachronism.

Rev. Abram Wyman, Topeka, Kansas.—In determining the real mission of the church the Unitarian denomination has contributed two fundamental ideas; the dignity or the essential divinity of man, and the worth of character as the very essence of salvation. Universalism has given the thought of the goodness of God, that God is love. Christian Science has emphasized anew the "oneness" of God and man. These doctrines are of course as old as Christianity, being of the very essence and substance of Jesus' teachings. But they had been forgotten, and it needed the emphasis of these churches to re-establish them in their proper place in the Christian church. The new view of the Bible sees that it takes its place at the head of, but still among, the scriptures of the world. It sees that every writing which has power to influence greatly people for good is, for those people, scripture, a revelation of God to them which they neglect at their peril. Similarly Christianity is found to be at the head of the religions of the world; not because it is right and they wrong; all contain vital truths, and all truth is from God. It is at the head and fitted to be the universal religion because it meets all the needs of human nature. In the modern view of God and Nature, God is seen to be not merely the architect of the Universe, but in some way the life of Nature.

This, then, is the vital thought of God that the churches can bring to men in part at any rate, as a result of the heresies of which I have been speaking. God is in Nature. The Divine Life is throbbing in all parts of the world; it is incarnating itself in every living thing from grass blade to man. The incarnation is more complete as we rise in the scale of being. God is entering into all lives according to their faithfulness and capacity. He speaks to you and to me in the trill of the robin, the fragrance and beauty of the flower, in the solemn splendor of the sunrise. He speaks to us from the lives of noble men and women. He comes into our lives in remorse, in aspiration, and wells up as love.

The church, taught in part, at least, by these heresies, says to each individual: You are a child of God,—in possibility if not in reality. Be a child of God in deed. It says character is the most important thing in life. Then build yourself up in righteousness and so fulfill the law of your being.

The churches of heterodoxy unite with the churches of orthodoxy to say: Serve your fellow men. The kings of men are the servants of men. The noblest words of all language are, *I serve*. Service united to personal righteousness is the very essence of practical religion.

The specialty of the church, then, is with religion and conduct; to quicken morality by religion; by a vital thought of God to give people comfort and courage, and to inspire them to righteousness and service. Let the church do this first and all needful things shall be added to it.

Rev. James Vila Blake, Evanston, Illinois.—In this matter I claim to speak from the world as well as from the pulpit; for all my life I have been a business man, and am now at the same time serving in the minister's office. Therefore it is from the world that I declare for a purely ideal and *distinctive* church. To obtain this church, first sweep away every thought of creed. The ideal church may exist as readily among Moslems, Parsees, Romanists, as among Protestant Christians. Also sweep away a common notion that the right-minded church will have a keen eye out for strangers. It profanes the soul, both of the church and the visitor, when the stranger is curiously eyed and then rushed upon as a possible new recruit and bit of revenue. The ideal church will be marked by its uncompromising distinctiveness. Other things, schools, education, the theatre, government, trade, the subduing of the wilderness, must compromise. Among these things the church must exist as the one thing that must stand absolutely for its own ideal. This is its very function, namely, to be that which admits of no methods limiting its ideality. And not only in aim and method must it be so, but also the ideal is the very instrumentality, and the only one, for the ends of the church. For peace, serenity, meditation, quietness, immersion in beauty and in aspiration, these things, I say, which it is the supreme province of the distinctive church to supply, are essentials for the mastery of life-problems and social problems. What is called the missionary spirit may be a snare. It is death when it means effort for numbers and for revenue. Let the church in aim, method, instrumentality, be just itself. I ask leave to stand for the church distinctive, not the church institutional. Let the church and pulpit be always busy with the vast themes that are distinctively church-themes. This is to be accomplished both by simplicity of organization and by the concentration of the pulpit. Things like gymnasiums, reading rooms, kindergartens, sewing schools, are good, but they are matters for neighborhood handling. But things of the soul, of thought, of spiritual affinity, can not be neighborhood matters. They draw into union, often over many miles, profoundly and sacredly related spirits, and thereby a church is made. For this distinctive church the pulpit should put away that haste to be garrulous about everything, which has made it often the disdain of sedulous and severely thoughtful minds, and should put on gloriously its own peculiar themes, wherein it may speak with a noble authority. The domain of the church is simply religion, and in matters of conduct this means motive. 'Tis the office of the church to bring the mind to that altitude of motive from which the problems of the world will become clear. Such a church is peculiarly needed in great cities. It is the main protection from the tumult of frivolities, crimes, ostentations, politics, and the horrible war of business.

THURSDAY MORNING, MAY 14.

Religious Education in the Twentieth Century.

After a lively discussion opened by Rev. W. Hanson Pulsford, chairman of the Western Advisory Board of the American Unitarian Sunday School Society,

an address was given by Rev. Edward A. Horton of Boston.

Mr. Horton said in part: What have we specifically done in the Unitarian Sunday-School Society the past few years?

1. We have published manuals which are acknowledged to be in the first rank. 2. We have urged upon our churches the prime necessity of teaching the young people morals and religion. 3. We have united our scattered forces and were never in such good array as now. 4. In certain things we have taken the lead, and blazed the way for other denominations. 5. Our object has been always an inclusive one, keeping in view educational ends tending to promote both civic and religious welfare.

What are the true objects of religious education for any denomination in a Republic like ours?

1. Religious education, at the present time to be efficient, must stimulate thought. The pulpit should not be afraid of a thoughtful pew. The more activity of mind in a congregation the deeper the life of that church. Simplification of creed inevitably follows. Old theology is reconstructed in the light of the new truth. The Sunday School should be the place not for the imposition of creeds, but for the awakening of noble thoughts.

2. The inevitable result of genuine training in the Sunday School will be a vitalized Bible. There has been a slumber over the Hebrew and Christian Scriptures. They have dwelt in a region of memory and tradition. The child could not make the characters real. Jesus seemed almost mythical. The new religious education breathes over the Scriptures until they live and move and have a fresh being of interest.

3. Another result will be the increase of practical Christianity. A thorough education involves this effect, because it compels the child to see that faith without works is condemned. What the world wants is a working religion. The highest truth should be brought to help the lowest needs in mankind.

4. The new religious education insists on a cheerful faith. Philosophers call this optimism, practical men call it courage, theologians call it faith. It is the thing that is wanted under whatever name, and religion is hereafter to assist mightily in making human beings happy. If these truths taught are real then let us make them real, and they become companions of daily contentment and cheer.

5. And a final gain is seen in the new fraternity. A crying demand today is for the union of Christian forces. They waste their energy in contending one with the other. Money and spiritual power are scattered in this unhappy embroilment. Religious education must begin with the young and enforce reciprocity in denominational relations. Let enthusiasm be maintained, loyalty continued, but with an increase of good will and catholicity toward differing members of the Christian world.

Remarks by Rev. Marion Murdock at Devotional Meeting.—We might appropriately call this half-hour a kind of termination to our meeting of yesterday, with the two papers through which we were led, on the thought side, into the infinite realities. The climax of the thought seemed to be this: there is a supreme order, a supreme life, to which we must adjust ourselves. This I take to be the very core of our faith, and if we hold to this thought with sufficient enthusiasm and earnestness we shall be an increasing power, a power of life, in every community where our work goes on. Though we feel sometimes, do we not? that this sense of God is too precious to be expressed in words, that it loses by utterance, we must so far be able to overcome our reserve as to testify of spiritual realities which can give peace and joy, a solace for care and disappointment, a world-compassion, a vitality of hope that transcends all physical limitations. With Jesus as guide, with Emerson as seer, surely we should be able to show that these spiritual experiences are natural, that they come by many paths, that they do not mean mysticism unrelated to objective realities, that they give balance and adjustment to the soul, that they are normal and necessary to the higher life, that they fit into this world of physical law. Science will not cripple, literature will not hinder so long as we are able to show that all phases of science, all inspirations of literature, all wisdom and all knowledge, are only means to an end, and that end spiritual living and doing.

Thursday Afternoon, May 14.

Woman's Alliance Meeting.

The Inspiration and Mission of Women in the Church.

Rev. John W. Day, St. Louis—In conversation with a well known preacher of another denomination, after having heard him preach about the need the church has of men, I ventured to say that he seemed by implication to disparage the influence of women. "I meant it," he replied; "the women are killing the church." I am still of the opinion that the women are keeping the church alive. If it were not for the devotion, spirit, and labor of women many a church would die this week. The text of a discourse to them should be, "Let your light so shine before men that they may see your good works and glorify your Father who is in Heaven." Women give to the church a needed vitality. We say women are more emotional than men. We mean that they are more human. The power of emotion is not to be judged by sentimental expression. Wherever human nature is wholly developed, and reaches the whole of human nature, emotion is its most characteristic force. The flexibility of women's activity is needed. Mechanism and precedent are what organization easily falls into when it becomes merely generalized habit or imposed dominance. "Gladstone treats the Queen like a public department," said Disraeli; "I treat her like a woman." The mission of women is to keep alive spirituality. Men in general are apt to take things in the obvious way. Life passes on them so as to dull the finer sensibilities which in most women are quickly responsive. Men do not easily speak of religion. But expression is the training of power, and we look to women to be the generators of spiritual contagion. Their organization should be after the order of Mary and Martha, not of Martha alone. From them have come influences which spread zeal, increase that kind of life by which alone organization can grow, and keep us always young and younger. The inspiration of women's work is the freshening of the eternal life. May they keep that mission clear before them, remembering their divine call, "Das Ewig Weibliche zieht uns hinan."

Thursday Evening, May 14.

Banquet at the Plankington House, Under the Auspices of the Milwaukee Unitarian Club.

Dr. U. O. B. Wingate, president of the club, welcomed the guests and introduced the toastmaster of the evening, Rev. James C. Hodgins of Milwaukee. The first speaker was Rev. Edward A. Horton of Boston.

In beginning his remarks, Mr. Horton told a few stories to illustrate certain points. He then gave a brief estimate of the Conference, its spirit and results. Of all bands of religious workers the Unitarians ought to have great breadth in appreciation of different types of character. We want to do our work with varied tools, and that illustrates the first point of administration in liberal religion:

"Many methods but one object." The day is gone by when religion can be prescribed in one infallible recipe. The varieties of religious experiences are increasing. The process of meeting individual needs is diversified. This applies to doctrines, forms of worship, and organization.

The second twentieth-century rule in liberalism is the motto, "With and not for." Religion has often been imposed upon humanity, given to it arbitrarily, offered to it patronizingly. The new methods are co-operative and awakening. Phillips Brooks said that the watchword of the nineteenth century was liberty, but sympathy would be the keynote of the twentieth century. We seek to stir the best in human souls, and to work with the aroused sentiment and thought in our people. Religion is not a garment put on by a soul, but a new life created within.

Equally important is the third principle, "Stewardship not ownership." To bring about reforms, the world's resources must be viewed as in trust. Money, scholarship, social power and advantages of all kinds are to be estimated in the light of obligations. This truth has been preached for centuries, but in a democracy like ours it must be worked out in life and laws. We do not own anything by supreme right and title. The very life that flows in our veins is entrusted to us but for a little while. The right use we may make of our opportunities is the great test. Let religion speak out on this side.

Yet another cardinal law of liberal religion, "Growth not construction." This principle has been enforced by Froebel, Pestalozzi, and more extensively by modern educators. Ministers have often proceeded like carpenters to build Christian character out of human beings. Theologians have furnished the plans. This mechanical idea is fading and in its place enters the thought of seed-sowing, analogies of growth, the law of culture. The human soul is divine soil, and from it must be developed lofty sentiments and grand convictions. Time, patience, care are factors in the problem. Salvation is not a crisis but a growth. This thought runs from the lowlands of earth to the uplands of eternal progress. Churches must be homes and fostering places for the human soul, not manufactories of completed Christians.

The second speaker was

Rev. Wilson M. Backus, of Chicago. Mr. Backus said: I once heard a lady we all know and respect say that she did not think that Unitarians were any more intelligent than other people, but that they did have a certain breadth of sympathy that made them the most charming of people to be with. I am sure that we have all of us experienced this charm in a growing measure during the days of this conference in which we have been drawn together in closer fellowship by the noble ideals expressed and shared and by the fine and generous hospitality of the Milwaukee Unitarians which culminates in this gathering which is fathered by the Unitarian Club of this most famous of cities.

But let us not in the generous warmth of our own enjoyment forget that our mission is not alone to enjoy, but also to serve. Perhaps I realize more than those who are to the manner born, the needs of those who stand without—though when I stood among them I should have consoled myself with the thought that your pleasures and banqueting here would end in a place where ices are not served between courses.

Before attending this notable conference I should have said that we were not aware as a body of the greatness of our opportunity and responsibility, but the high mental and spiritual plane of every session has carried home the conviction to us all that if our work fails of success it will not be from lack of high ideals and noble purposes seen and expressed in the most modern way.

As never before the world of humanity is learning to trust its best instincts. We are developing what may truly be called a "universe instinct." It was of such as possessed this that Jesus said, "Ye are the salt of the earth." Salt can never lose its savor. Those to whom the vision has come can never turn back. These put the higher interpretation upon religion by asking not what they can get, but what they can give. No church has stood more consistently for this attitude than ours. I believe that there is not a village in our whole middle west but contains some who are ready for our broader view. How are we to reach them? By a better form of organizing in our state conferences. The work of our Western conference is in the nature of things executive rather than missionary. If we wish to make our gospel useful, as we believe it can be, we must perfect our organization until as a body we are helping and being helped by all who are likeminded with us.

The toastmaster then introduced

Rev. A. G. Grier, of Racine, Wis., state secretary of the Universalist Conference. Mr. Grier said: It seems ungracious to complain of anything when such kindness is being shown, but I must complain that the possibility of a speech has been taken away from me. My theme was "From the Universalist Standpoint." I thought that there might be some points of difference between us and you, that would furnish me with material for this address. But so completely to my mind has been the discussions of this conference, so beautiful the spirit that I have learned anew that the positions that we occupy are not special points of view, but the common ground of enlightened minds. Someone has said in regard to Boston that it was not a place, but a state of mind. So it is with Universalism and Unitarianism. It rises out of the local and the individual to the high places of universality. In my life I am but little governed by local or state laws. But I am intimately concerned with the universal cosmic laws of the physical, mental and moral universe, and it is to those I owe my allegiance. So we have all these great things in common and ought to work together for the bringing in of those thoughts and the deeds for which they stand.

Rev. Minot Osgood Simons of Cleveland, Ohio, said: To strike the world as a unit, to create the force of unity out of our independence, to make our Unitarianism more effective for Christian freedom, we need simply a more hearty co-operation under leadership. And for this I see but one difficulty. It is as hard for Unitarians to submit to leadership as for the reformers in New York city. Note this comment:

"The typical Tammany politician is not, in the jargon of the stage, a star performer; he is a professional, he can do his hit, and do it well, but he is a member of a company; he is non-existent on the stage except as a portion of a whole. The typical reformer is a star, and a typical reform administration is usually a company of stars. Mr. Low is a star. Mr. Grout is a star. Two-thirds of the professional reformers who voted for them are this; each one too excellent in his own kind to subordinate himself to team play."

Now we Unitarians have the same disadvantage. And I would like to speak for the increase of team play. For the business of Unitarianism we have machinery enough, but it can be made tremendously more effective if we can become less a company of stars and more a company of servants.

For the best results, for permanent results, we must submit to be led. I, for one, am glad to take orders—expressed, of course, in very courteous phrases, so as not to offend my independent sensibilities. But certainly I can feel more enthusiasm for my cause, not becoming like the cat who walked by his lone in Kip-

pling's story, but in company. It must be entirely free, but am I not free when I can help chose the leader? Am I not free when with you I can say to this leader, "Go ahead, I'll follow; or tell me what you want done and I'll do it?" Of course I am free. If my leader is not a man with a vision and a stout heart I am free to say, "Come, let us make us a new leader and continue on in the cause!"

We do not need a vision of more machinery, but we do need a vision of organized freedom, of a more hearty co-operation under leadership. This is not a plea for sectarianism, but for enthusiasm, for greater effectiveness and for the attainment of the whole great purpose which these free churches have set themselves to carry out.

Rev. Franklin C. Southworth, president of the Meadville Theological School.—The great work of the Christian Church is to find new leaders for the new time. The work of the Christian minister is going to be more difficult than it was in the nineteenth century, and by the same token a more glorious work. We who have been inaugurating missionary work on Western prairies have sometimes been chiefly interested in the people and church as the source of contributions to our missionary efforts. Our great work has been to raise money for those things in which we believed. But we begin to see that it is not money that we want, but men. Give us, I beg of you, the things dearer than life, because more enduring: give us your love, your aspiration, give us your sons and your daughters, because these hopes and loves and aspirations enter into the glorious gospel of the glorious God. Give us these, knowing that to enter into this work of the ministry of religion during the coming years is to be the most glorious privilege of which it is possible for the human mind to conceive, and that in the coming century, as in the past, he who strikes the chords of love and reverence and trust and draws forth harmony will be listened to with breathless interest. And we who labor at the school of theology, God help us that we do our part, not only in our search for truth, but in keeping the flame of faith upon the altar!

Jenkin Lloyd Jones gave the closing address. He spoke of the more permanent things even in the century of material triumphs. We boast of the nineteenth century as the century of steam and steel, the telephone and the telegraph, but these are not the highest characteristics of the century. Victor Hugo called it the Woman's Century, a most significant suggestion. Others have called it the Victor Hugo Century, another searching suggestion, for Victor Hugo was the prophet of liberty, the friend of freedom, the uncompromising democrat. But perhaps it was left for a colored man, the most learned representative of his race, Professor DuBois of Atlanta, to give the highest interpretation when he called it "the Century of Human Sympathies." It is the century of Florence Nightingale, Dorothea Dix and Arnold Toynbee; the century of the Parliament of Religions; the inclusive fellowship in religion. These suggestions point to the tasks bequeathed by the nineteenth century to the twentieth,—the making of the church broader, the state more simple, society more genuine, to strip our homes of artificiality and pretense, to touch souls with a new love of nature, to put the church in harmony with the lowly, to usher in the new catholicism, the holy Catholic Church of Humanity, towards which the centuries have tended and for which the nations travail.

LIST OF CHURCHES IN THE WESTERN UNITARIAN CONFERENCE.

Place—	Minister—
Adrian, Mich.,	
Alton, Ill.,	George R. Gebauer.
Ann Arbor, Mich.,	Joseph H. Crooker.
Arcadia, Wis.,	T. Grafton Owen.
Baraboo, Wis.,	
Beatrice, Neb.,	
Bloomington, Ill.,	John H. Mueller.
Brooklyn, Mich.,	
Buda, Ill.,	Chester Covell.
Burlington, Iowa,	Hedley A. Hall.
Cherokee, Iowa,	Margaret T. Olmstead.
Chicago, Ill.,	W. Hanson Pulsford.
Chicago, Ill.,	W. Hanson Pulsford.
Chicago, Ill.,	Wilson M. Backus.
Chicago, Ill.,	
Cincinnati, Ohio,	George A. Thayer.
Cleveland, Ohio,	Minot O. Simons.
Colorado Springs, Colo.,	Alva R. Scott.
Davenport, Iowa,	Arthur M. Judy.
Decorah, Iowa,	Rett E. Olmstead.
Denver, Colo.,	David Utter.
Des Moines, Iowa,	Mary A. Safford.
Detroit, Mich.,	Reed Stuart.
Duluth, Minn.,	Harry White.
Evanston, Ill.,	James Vila Blake.
Fargo, N. D.,	Elinor E. Gordon.
Fort Collins, Colo.,	F. K. Gifford.
Geneseo, Ill.,	Fred J. Van Hoesen.
Geneva, Ill.,	E. M. H. Abbott.
Gimli, Manitoba,	J. P. Solmundson.
Grand Haven, Mich.,	
Grand Rapids, Mich.,	George Eliot Cooley.
Grand Rapids, Mich.,	B. A. Van Sluyters.
Greeley, Colo.,	Charles F. Elliott.
Hanska, Minn.,	Amandus H. Norman.
Hinsdale, Ill.,	Ernest C. Smith.
Hobart, Ind.,	Wilson M. Backus.
Hudson, Wis.,	
Humboldt, Iowa,	E. Stanton Hodgin.
Ida Grove, Iowa,	
Indianapolis, Ind.,	E. E. Newbert.
Iowa City, Iowa,	Duren J. H. Ward.
Iowa Falls, Iowa,	A. J. Williams.
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THE FIELD.

"The World is my Country; to do good is my Religion."

A Wish.

My God, I ask but simple things,
The while thy world such splendor shows;
I love the beauty of the rose,
I love the lark that soaring sings.

I wish that I might so express
Thy beauty in my daily round,
That I at times near heaven be found,
And sing and feel thy blessedness!

WILLIAM BRUNTON.

Foreign Notes.

POPULAR EDUCATION IN PRUSSIA.—Apropos of the question of the teaching congregations, or orders, in France, the *Prêtre converti* some time since published these very suggestive figures as to primary education in protestant Germany:

The kingdom of Prussia had 36,734 primary public schools with 74,585 instructors, 13,758 instructresses, 5,670,870 pupils and a budget of 269,942,375 marks for the year 1901. The average salary of a man as city teacher is 2,400 marks; in the country, 1,000 marks. The large number of pupils actually in attendance explains how of the syllabary published by Haester and printed by Baedeker at Essen, 1,200 editions and 3,000,000 copies could have been distributed. Of an illustrated geography published by Seydlitz, 1,000,000 copies were sold by the firm of Ferdinand Hirt in Leipsic, while of an illustrated Bible history 1,500,000 copies were taken in Germany, not including translations into 65 languages. An almanac published by the Society for the Protection of Useful Animals, and intended especially for school children, is in yearly demand to the number of 800,000 or 1,000,000 copies. The schools of the congregations, says this French paper, never had a success like this.

MONOPOLY AND LIBERTY.—The question of the suppression of these congregations continues to fill a large place in French papers and to be discussed from every point of view by their neighbors as well. Thus a large part of a recent supplement to the *Signal de Genève* is given up to different aspects of it. One writer is inspired by an article from the pen of M. Paul Stapfer, in the May *Bibliothèque universelle et Revue suisse*, on Liberty of Teaching and the Crisis of Liberalism in France, to raise some questions as to first principles.

Mr. Stapfer's thesis is that there should be no schools but those in which the state controls the teaching, and he develops it through thirty-three pages of argument, which his critic naturally does not attempt to discuss within the limits of a newspaper contribution. Putting aside all consideration of means, the latter confines himself to that of the end to be attained. He says: "Though often necessary and perhaps for a long time yet indispensable, the intervention of the state in the teaching of morals (the sole point at issue), is dangerous. The state, existing through monopoly and constraint, is not qualified for the discovery of truth, that being attained only through emulation and freedom. The inflexible demands of science do not adapt themselves to opportunism, which always introduces into instruction considerations that should remain foreign to it, and compromises liberty of conscience, often unwittingly. It is to remedy this that another social organism has been created, established on quite other bases. It is the duty of the church to defend the sovereignty of conscience at need against the state, while, on the other hand, it is the business of that depository of force to prevent its abuse in imposing beliefs. But the church has not always comprehended its task; it has made common cause with the state, to which it should act as a counterpoise. This has given rise to the latent opposition of two religious conceptions, one of which would blind in order to lead, and the other enlighten in order to enfranchise. The former produces doctrinarianism, of which Jesuitism is one form, and, under the pretext of good sense and a golden mean, stops half way in the scientific method. The obscurantists dividing to quarrel over their prey, victory should remain with the liberals.

"The end to be attained is just the opposite of that proposed by Mr. Stapfer. His point of view is too limited. He lauds experience, but forgets that it gives only certain probabilities, whose degree depends on the extent of the field of observation. The controversy of which he discourses to us starts with the false conception that instruction is an attribute of the state. The church persecutes only when it uses the borrowed name of the state. Clericals and radicals put the same method at the service of different persons and doctrines. The liberals, too few in number to triumph at once over habits of mind several centuries old, ought to fall back on theory, formulate and inculcate a programme, gain adherents, and their day will come. They will prove that moral unity excludes liberty of conscience; that the state, though a judge of measures of security, is not a judge of error and of truth, and that it was a mistake to mix the question of instruction with that of the congregations. These legal fictions, which the law evolves out of nothingness and can always relegate into it, have rights but do not teach. The members of these orders, who do teach, are far from being the only ones guilty of those compromises with conscience with which they are reproached; there is no reason for putting them outside the common law. Switzerland has maintained the right to teach yet suppressed the congregations. Let France do as well, and soon, considering her size, she will be able to do still better.

"We too have constantly to defend ourselves against the enemy, obscurantism, justifying itself by that counterfeit of the principle of authority called the unity of morals. It is none the less to be feared because it no longer wears the brilliant livery of the Duke of Savoy. It has penetrated within our walls, where our principles assure it hospitality, but let us be on our guard that it does not become master of the place. Liberalism will not save humanity without constant effort and vigilance."

In this connection the comment of an American observer, in a recent private letter from Paris, is not without interest: "The suppression of numbers of ecclesiastical institutions continues to go on, with little excitement, too, and this in spite of the fact that almost all the conservative and thoughtful papers are opposed to the policy."

M. E. H.

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